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HISTORY

OF THE

AMERICAN LUTHERAN CHURCH,

FROM ITS

COMMENCEMENT IN THE YEAR OF OUR LORD 1685,
TO THE YEAR 1842.

TO WHICH SEVERAL

APPENDICES ARE ADDED,

CONTAINING THE CONSTITUTION OF THE FIRST SYNOD, AND STATISTICAL TABLES OF THE NUMBER OF CHURCHES AND MEMBERS IN CONNECTION WITH THE DIFFERENT ACKNOWLEDGED LUTHERAN SYNODS; THE THEOLOGICAL SEMINARIES AND OTHER INSTITUTIONS UNDER THE CARE OF THE AMERICAN LUTHERAN CHURCH, AS ALSO THE
CONSTITUTION OF THE GENERAL SYNOD.

BY

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Prof. of Theology in the Theo. Sem. of the Luth. Synod
of South Carolina.

ZANESVILLE, O:

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TABLE OF CONTENTS.

CHAPTER I.

	page
From the first settlements of Germans <i>in the British colonies of North America</i> to the arrival of <i>Pastor Melchior Muhlenberg in Philadelphia</i> —From 1685 to 1742.	1 47
SECTION I. The political and geographical state of Germany at the time of the first emigration of Germans to the British North American Colonies. Page 1—16.	
SEC. II. Religious state of Germany at the time of the first emigrations of Germans to America. Page 17—21.	
SEC. III. Causes of emigration from Germany to America, and first settlements of Germans in the British colonies. p 22, 34.	
SEC. IV. Moral and religious state of the first emigrants. p. 35—47.	

CHAPTER II.

From the arrival of Dr. Melchior Muhlenberg in Philadelphia, to the first Synod of the American Lutheran church held in Philadelphia in the year 1748—from 1742 to 1748.	48—65
--	-------

CHAPTER III.

From the first Synod of the Lutheran church in North America to the declaration of the Independence of the United States from 1748 to 1776.	66—104
---	--------

CHAPTER IV.

From the declaration of the Independence of the United States of North America to the commencement of the 19th century—From 1776 to 1801.	105—123
---	---------

CHAPTER V.

From the commencement of the 19th century to the establishment of a General Synod—From 1801 to 1821. 124-158

CHAPTER VI.

From the establishment of a General Synod to the centenary year 1842. 159-260

APPENDICES.

1. Ministerial regulations of the German Evangelical Lutheran congregations in Pennsylvania and the adjacent States.—Being *the ground work* of every Synodical constitution since formed. 261-279
2. Statistical table of the American Lutheran church, copied from the minutes of the different Synods of the latest dates that could be obtained, given in the order of time, in which these Synods have been formed. 280-282
3. Statistical account of *the Theological Seminaries* of the American Lutheran church, and of other Literary institutions in connexion with said church, in the order of the time of their establishment. 283-295
4. The constitution of the General Synod. 296-300

PREFACE.

WHEN a historical work is offered to the public, the inquiry is just and equitable, are the sources, from which the information is drawn, which is given, authentic or not? And it is the duty of every author to satisfy the reader, that he is not perusing a fictitious story, but authentic facts. We therefore deem it likewise our duty, to say in a few words, from what sources we have drawn *our* information.

The Geographical and Statistical notices of the first section of the first chapter are translated extracts from Bushing's large Geography and Statistics of Germany. The second section of the said chapter, containing a brief account of the religious state of Germany in the 17th century and earlier, is chiefly taken from Arnold's Church History. The contents of the third section are principally drawn from the letters and accounts of the first ministers sent to America collected in two works, the one bearing the title: "*Nachrichten aus Pennsylvanien*," i. e. "*Accounts from Pennsylvania*," given by Dr. H. M. Muhlenberg and others to the Theological faculty at Halle in Germany, as well as to private friends, collected and edited by the superintendents of the Halle Orphan house; the other bears the title: "*Nachrichten von der ersten Niederlassung der Saltzburger Emigranten in Georgien*," i. e. "*Accounts of the first settlements of the Salzburg emigrants in Georgia*," likewise edited by the Orphan house of Halle. The narrative of later occurrences in the church is drawn from the Synodical minutes of the different Synods, from *the Lutheran Intelligencer*, *the Lutheran Magazine*, *the Lutheran Observer*, *the Lutheran Standard*; and I embrace this opportunity also, to express my thanks to those brethren, who have been kind enough, to furnish me with interesting sketches of the lives of departed ministers of our church, which

are faithfully given in the work, now offered to the Lutheran church and to all others, who desire to become truly acquainted with a body of christians, who have but too frequently been considered by their Protestant brethren as next door neighbors to Romanists. Our sincere desire is, that the christian spirit, apparent in the lives and labors of the Fathers of the American church, may animate its present and future Pastors, to tread in the steps of zeal and devotedness, exhibited by these faithful servants of our Redeemer, and that our beloved people may learn from the same source, that they are built "*on the foundation of the Prophets and Apostles, of which Jesus Christ is the chief corner stone, so that they may not be driven to and fro by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but may grow up unto HIM, in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted, by that, which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*"

Should this work add its mite to so happy a consummation, the author will consider himself fully recompensed for his labor.

ERNEST L. HAZELIUS, D. D.

Professor of Sacred Theology in the Lutheran Theological Seminary at Lexington in South Carolina.

RECOMMENDATIONS OF THE HISTORY OF THE AMERICAN LUTHERAN CHURCH.

Of Rev. Dr. Bachman, Charleston, S. C.

I have read with interest and instruction the manuscript of the history of the American Lutheran Church by Dr. Hazelius.

Whilst a work of this kind is especially valuable to the members of this branch of the christian church—the earliest in the Reformation, it cannot fail to possess much interest to Protestants in general. It is characterized by great fairness and candor, and with a desire, to perpetuate truth. It gives evidence of minute and discriminating research, and from the author's long labors as a clergyman and Professor of Theology, and his gene-

ral acquaintance with the Evangelical Lutheran church and its ministers in America, I am warranted in saying, that no one is better qualified to fulfil the delicate and important, but arduous task, which he has undertaken to accomplish.

I cheerfully recommend this work to all, who are desirous of becoming acquainted with the early history of the Lutheran Church in America, and more especially to those, who are members of that communion.

JOHN BACHMAN, D. D.

Charleston, July 6, 1846.

Recommendation of Rev. Stephen A. Mealy.

I have attentively read the manuscript of the history of the American Lutheran Church by Dr. Hazelius; having been engaged in superintending the progress of a considerable portion of it through the press, and can cheerfully recommend it to all, who are desirous of obtaining accurate information of the implantation and subsequent history of the Lutheran Church in America. From my personal acquaintance with the learning, research and industry of the author, I am persuaded, that his church history will fully meet the expectations of his friends, and prove at once a source of instruction and benefit to that branch of the church of Christ especially, of which he has long and deservedly been the ornament.

STEPHEN A. MEALY.

Zanesville, July 20, 1846.

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CHAPTER I.

FROM THE FIRST SETTLEMENTS OF GERMANS IN THE
BRITISH COLONIES OF NORTH-AMERICA, UNTIL THE
ARRIVAL OF DR. MUHLENBERG IN PHILADELPHIA.
FROM 1685 TO 1742.

SECTION I. *The political and geographical State of
Germany at the time of the first emigrations of Ger-
mans to the British North-American Colonies.*

The peace of Westphalia, between Austria, Spain and the Catholic States of Germany on the one part, and France, Sweden, the United Provinces of Holland and the Protestant States of Germany on the other part, had, after protracted deliberations in the cities of Munster and Osnaburgh, for seven years, settled the affairs of Germany, and given to that country the political aspect, which, with few exceptions, it retained, until the French revolution.

Since the accession of Arnulf of Carinthia, grandson of Lewis sur-named the pious, Germany had been an elective monarchy. At first all the States of the Empire enjoyed and exercised the right of voting at these elections. But after the great interregnum from A. D. 1197 to 1272, the highest dignitaries of

the Empire claimed the exclusive privilege of electing the Kings of Germany and Roman Emperors, and had assumed the title of Electors. Three of them were dignitaries of the church, viz: the Archbishops of Mainz, Trier and Coeln; and four were secular princes, viz: the Duke of Saxony, of Bavaria, of the Palatinate and the Markgrave of Brandenburg. The famous golden Bull published during the reign of Charles IV. in the year A. D. 1356 had confirmed the privilege of election to the above named dignitaries of the empire, and the city of Frankfurt on the Mayn, had by the same document been fixed upon, as the place of election. On every such occasion, the first object of the assembled princes was, to circumscribe the Imperial power, and to enlarge their own rights and privileges. As the election might fall on any prince of the German States, the conditions of election were mutually agreed upon before the election itself took place. The prince elect was bound to subscribe the articles of election, previous to his being proclaimed Emperor. Previous to the reign of Lewis of Bavaria the Papal assent and coronation had been deemed necessary for the confirmation of the election, but at the accession of that prince to the Imperial throne, it was resolved, that the person elected by a majority of the votes of the electoral princes was the legitimate Emperor, without the interference of papal authority. The coronation was performed by the Archbishop of Mainz, assisted by those of Trier and Coeln. With the imperial government there was connected a congress of the States, composing the empire, denomina-

ted *the diet*. This body decided on the question of peace or war, and every other subject of sovereignty, which either had not been reserved as an imperial prerogative, or which had not been usurped by the States, as exclusively belonging to their jurisdiction. The States of the Empire, having a seat and vote in this body, assembled during the earlier times of the commonwealth twice a year, and more frequently, whenever deemed necessary. One or the other of the free imperial cities was the place of meeting. Since A. D. 1663 the Diet was permanent at Ratisbon until 1806. This body consisted, previous to the dissolution of the Germanic empire by Napoleon, of the ambassadors of the princes, spiritual and temporal, and the delegates from the free imperial cities. The members were divided into three colleges, viz: *the electoral college, the college of the princes of the empire, and that of the free imperial cities*. In the second college *the counts of the Empire had their seats*, though without individual votes, being subdivided into four voting benches, viz: *the Wetteravian,* the Suabian, the Franconian and the Westphalian*. In like manner the Abbots, Provosts and Abbesses in possession of independent ecclesiastical territories, voted together in two benches, viz: *the Suabian and Rhenish bench*. The emperor presided either in person or by an imperial commissary. The electors and princes might appear either personally or by ambassadors. The elector and Archbishop of Mainz as arch-chancellor of the empire

*The Wetterau is a country on the Rhine comprising parts of the duchy of Nassau and the Prussian province of Westphalia.

was director of the diet, to whom, as well as to the imperial commissary, the credentials of the different States were to be delivered, and all the business, which was to come before the diet, must first pass through his chancery, from which the different documents passed into the hands of the individual States for inspection and action. Insignificant was the influence of the imperial free cities in this body; the deliberations being carried on in the separate colleges; and whenever the majority in each of the two first named colleges had decided a subject, a conference between these two colleges took place, the resolutions of which were communicated to the college of the imperial cities, their assent or dissent was minuted, but otherwise disregarded, notwithstanding, that the articles of the peace of Westphalia had secured to the college of the free cities a full vote in the Diet. The acts of the electoral and princely colleges were sent to the emperor for assent and ratification; and when so ratified, were termed *a conclusum*, i. e. a law of the empire, and the sum of all these laws passed at one session of the Diet was termed '*the recess of the empire.*' Questions of war were introduced by the imperial commissary, and decided by a plurality of votes. Whenever the *conclusum* was in favor of war, *all* the States within the bounds of the empire were bound to send their respective contingents, though they might have voted against the measure. The internal regulations of the States were left to the individual governments, in as far as they did not contravene the laws of the empire. Differences between the States themselves were to be

brought before one of the imperial courts *at Vienna and Wetzlar*. The assessors of the first named chamber were nominated by the emperor; the court of Wetzlar was composed of judges, some of whom were appointed by the emperor, the residue by the electors of the empire. This court received appeals from all tribunals, excepting those of the electors and of a few other States, who enjoyed *the privilege* of supreme jurisdiction* within their own dominions. In regard to religion, the States of the empire enjoyed, since the peace of Westphalia, *the right† of reformation* in their respective territories; i. e. each state possessed the privilege of introducing or of tolerating either of the three confessions, *the Catholic, the Lutheran and the Reformed*, with this proviso, that if any State refused the professors of one of the afore mentioned denominations the free exercise of their religion, the public authorities were bound by the articles of the peace of Westphalia, to allow their subjects of that denomination the right of emigration, and the space of five years, for the settlement of their affairs or those of their ancestors, who had lived in the State and enjoyed the right of the free exercise of their religion, previous to the normal year 1624; and the space of three years, if they had been settled in the bounds of the State, since the conclusion of the peace of Westphalia.

Since the commencement of the 16th century, Germany had been divided into ten circles or territories, viz: the Austrian, the Bavarian, the Franconian, the

*Privilegium de non appellando.

†Jus reformandi.

Suabian, the Upper Rhenish, the Lower Rhenish, the Westphalian, the Burgundian, the Upper Saxon and Lower Saxon circles. The kingdom of Bohemia, the duchy of Silesia, the Markgravates of Moravia and of Lusatia, as well as a number of smaller sovereignties and lordships in almost every part of Germany, were connected with the empire, without however being included in any of the ten circles. The circle of Austria, with the exception of the Bishoprics of Trient and Brixen, was under the rule of the house of Habsburg, from which the emperors had been elected, with a few exceptions, since the year 1272. To the same house were also subject the kingdom of Bohemia, the duchy of Silesia,* the Markgravates of Moravia and Lusatia; the circle of Burgundy, or what now forms the kingdoms of Holland and Belgium, and considerable territories in Suabia. The larger portion of the circle of Bavaria was subject to the house of Wittelsbach, dukes of Bavaria; the Upper Palatinate† in the Northern part of that circle, the Bishoprics of Salzburg, Freysingen and Passau excepted. The circle of Suabia contained besides the portions thereof, in possession of Austria, as observed, the duchies of Wurtemberg, the Markgravates of Baden, the Bishoprics of Augsburg and Constance, twenty-seven abbeys, thirty small principalities, landgravates and independent lordships, and thirty-six Imperial cities, among which were the cities of Augsburg and Ulm.

*Lusatia was ceded by Austria to Saxony in 1634. Silesia was ceded to Prussia in 1742.

†The Upper Palatinate came however likewise during the 30 years war in possession of the dukes of Bavaria

Franconia contained the Markgravates of Anspach and Bayruetz, the Bishoprics of Wurtzburg, of Bamberg and Eichstaedt, the county of Henneberg; the principalities of Hohenlohe of Schwarzenberg, several other small independent lordships and four Imperial cities, among which was Nuremberg. The Upper Rhenish circle embraced the duchy of Deux-ponts, the principalities of Simmern, Lautern, Veldanz, Sponhime, Salm, Nassau-Usingen, Weilburg, and Saarbuck, the Landgravates of Hesse, and their dependencies, the Bishoprics of Worms, of Spire, of Fulda, of Strasburg of Basel,* together with the free imperial cities of Frankfurt on the Mayn, Spire,† Worms, Friedberg and Wetzlar. The Lower Rhenish circle embraced the Electorates of Mainz, Trier and Coeln, the Palatinate and some smaller territories. The circle of Burgundy embraced the Austrian Netherlands; the circle of Westphalia contained the Bishoprics of Munster, Paderborn, Liege or Lutich, Osnaburg, the Abbeys of Corvey, Stablo and Malmedy, Werden, Essen and Thorn; the Duchies of Cleves, Juliers, Berg and Oldenburg; the principalities of Nassau-Siegen and Dillenburg, East-Friesland, Minden, Verden, Moeurs, Lippe, Bentheim, Hoya, Taklenburg and Lingen, as also a considerable number of smaller sovereignties, and the free Imperial cities of Coeln, Aachen or Aix la chapelle, and Dortmund. The circle of Lower Saxony embraced the Electorate,‡ now kingdom of

*Not the canton of Basel, which belongs to Switzerland.

†The cities of Spire and Worms were not included in the Bishoprics of the same name.

‡The present kingdom of Hanover was constituted the eighth

Hanover, the duchies of Magdeburg, Holstine, Meklenburg, Brunswick, the principalities of Hildeshime, and Halberstadt; a few smaller territories and the free Imperial cities of Hamburg, Bremen, Lubeck, Goslar, Muhlhausen and Nordhausen. The circle of Upper Saxony embraced the Electorates of Brandenburg and Saxony, the Duchies of Pomerania, of Weimar, Gotha, Coburg, Altenburg; the principalities of Anhalt, of Reuss, and some smaller territories.

Electorate of the German empire, A. D. 1692; after the peace of Tilsit in 1807, it was incorporated with the new kingdom of Westphalia; by the treaty of Paris it was restored to the house of Brunswick, reigning in England.

CHAPTER I.

SECTION II. *Religious state of Germany at the time of the first emigrations of Germans to America.*

The inhabitants of the Austrian, Burgundian and Bavarian circles professed with few exceptions the religion of Rome, and Protestants were barely tolerated under great restrictions; the Suabian, Franconian, Upper and Lower Rhenish as also that of Westphalia, had a mixed population of Catholics and Protestants; under Catholic rulers the Protestants were generally oppressed, but in the Protestant States of these circles, except in the Palatinate, both churches enjoyed the free exercise of their respective creeds. In Upper and Lower Saxony the Protestant religion prevailed, but Catholics everywhere enjoyed the uninterrupted exercise of their religion. The reformation had indeed penetrated into the Catholic parts of the empire; and even previous to that era, the doctrines of the Waldenses* in France, of the Vallenses in Piedmont, and of the followers of Huss in Bohemia, had made deep and

*It is an error not unfrequently committed, to confound the Waldenses of France and the Vallenses of Piedmont with each other; the former derive their origin from Peter Waldo, a wealthy merchant at Lyons in France; the Vallenses are immigrants into Piedmont from the East, and receive the name *Vallenses*, because they inhabit the Alpine valleys of Piedmont.

lasting impressions on thousands in different parts of Germany.

Wickliffe of Lutterworth in England had, during the reign of Edward III., by his translation of the Scriptures into the vernacular language, and by his sermons against the abuses prevailing in the church, diffused a light not only over his native country but also over Germany; a light, which the persecutions and condemnations of the Roman clergy were unable to extinguish.

Anna, wife of Richard II., successor to Edward III., was a Bohemian princess, sister of Wenceslaus, king of Bohemia. With her many Bohemians came to England, and through them the doctrines of *Wickliffe* reached that portion of Germany, in which the Papal power had never been able to gain a complete ascendancy. The Bohemians, having received the first tidings of the gospel through missionaries from Greece, had, notwithstanding the violence of Roman persecutions, retained the scriptures, and divine service was performed in the language of the country and not in the Latin. In the 12th century the persecuted Waldenses and Albigenses* in France had found a welcome asylum in Bohemia, and their doctrines extended thence into Silesia, Brandenburg and Pommerania. During the 14th century men of fervent piety and unblemished character, a Conrad Stickna, John Militsh and Mat-

*Albigenses, a name, not denoting one particular class of heretics, so called by Romanists, but embracing all those, who under various names in the South of France, in the neighborhood of Toulouse and Albi, resisted the tyranny of the Roman Priesthood, and were endeavoring to purify the church from papal corruptions.

thias de Janow, manifested a becoming zeal against the corruptions of the clergy, the orders of mendicant friars, the withdrawing of the cup in the Sacrament from the laity, and the arrogant claims of the papal power in general. Under these circumstances the doctrines of Wickliffe, with which the Bohemians had become acquainted as above stated, were received with enthusiasm by the people.

There was a chapel at Prague, the capital of Bohemia, in which according to the testamentary will of the founder, a sermon was daily to be preached in the language of the country by the appointed chaplain. John Huss was that chaplain, a man, who had drunk deep into the doctrines of the English reformer, and who, consequently directed all his zeal and energy in his frequent sermons, against the superstitions of the age. He went so far, as openly to preach against the power of the pope, to style him the Antichrist, and zealously to oppose the sale of indulgences.

The council of Constance, which had been called together in 1414, to put a stop to the great schism, then existing in the papal hierarchy, a council, which had maintained its authority against papal arrogance, appeared to John Huss as an ecclesiastical body, before which he might defend himself with some confidence, and from which he might expect a favorable sentence. But he was arrested soon after his arrival at Constance, notwithstanding the letters of protection, which he had received from the emperor Sigismund, whom the council informed, pretending to act under the inspiration of the holy Spirit, that no faith ought

to be observed towards a heretic. His condemnation and execution, which took place July 6th, A. D. 1415, excited his countrymen to war and open rebellion, which lasted until 1436, the council of Basle having succeeded, in consequence of intestine dissensions among the Hussites, to bring their strongest party to terms of reconciliation with the Roman church by granting them the use of the chalice in the administration of the Lord's Supper, whence they received the name of *Calixtines*. The other party, denominated *Taborites*, from a mountain near Prague, on which they had established themselves in a fortified camp, not being satisfied with any thing short of a complete reformation of the church, continued to hold out, and from this party arose the society of the Bohemian and Moravian Brethren, who finally obtained (from Sigismund and his successors) liberty of conscience (—) which however was violated, as often as circumstances permitted, until thousands of them were compelled in the 17th and beginning of the 18th century to leave their country and flee to Poland and Germany, in which latter country count Zinzendorf collected many of the refugees, and established the Moravian church, of which congregations exist also in the U. S. They have been instrumental in the hands of the Lord, to awaken the missionary spirit in the protestant churches.

Exactly one hundred years after the condemnation and execution of the martyrs, Huss and Jerome of Prague, a reformation, which by the Bohemians had been attempted through force of arms, commenced in Germany in God's own way, by choosing *his own in-*

struments, to effect, what kings and nations had not been able to accomplish by the arm of flesh.

The light of the word of God arose over one half of Germany, and the precious seed promised an abundant harvest. The enemy however failed not to sow tares among the wheat. Christian charity had not yet taught the children of light to distinguish between mere externals of religion and those doctrines, which are always to be considered as fundamental. Sects arose, and with them disharmony and persecution. Protestant persecuted Protestant, dissensions and disputes on idle questions, or on subjects of minor importance engaged the attention of all, the religion of the heart was neglected, and the fruits of the blessed reformation were nearly blasted. Men loved their creeds, but not God; they adhered to orthodoxy, but not to the Saviour of repenting sinners. For creeds oceans of human blood were shed, countries laid waste, cities destroyed and their inhabitants reduced to poverty and want. This was especially the case in Germany. Rulers frequently changed their creeds; and having done so, they demanded their subjects to follow their examples. No portion of Germany suffered more from these evils, than the countries on the Rhine. Exposed to the hostile armies of France, as well as to the tyrannical influence of their princes, the inhabitants of the Palatinate and the subjects of many of the petty sovereigns between the Rhine and France, were driven to despair, and sought for asyla in other countries.

CHAPTER I.

SECTION III. *Causes of emigration from Germany to America, and first settlements of Germans in the British colonies.*

Before America was generally known as a land of refuge for the oppressed, Protestants of both parties, Lutherans and Reformed, were received in the dominions of the Electors of Saxony and Brandenburg, in which countries colonies from the Rhine, Bohemia, Moravia and Silesia, then under Austrian sway were formed; Poland also and Russia received large accessions of industrious citizens from Germany; the settlements of the United Provinces of Holland in Asia and Africa were filled with German emigrants, others fled into Turkey, and sought under the sceptre of the Sultan of Constantinople, at least some portion of that liberty of conscience which had been denied them at home.

When Penn invited settlers to Pennsylvania, granting an unrestricted liberty of conscience to all colonists, promising, that no person, who acknowledges one God, and lives peaceably in society was to be molested for his religious opinions or be compelled to attend or assist in maintaining any ministry whatsoever, these glad tidings reached the oppressed Germans likewise and soon brought numerous colonies

from the banks of the Rhine and Wurtemberg to the land of Penn. Many of the colonists had been members of the Lutheran church in the Father-land. On their arrival in the new world they found brethren in the faith in the Swedish colonists, settled on the eastern and western banks of the river Delaware. But the difference in the language, in some measure estranged the German Lutherans from their Swedish brethren, though, as we shall notice in the sequel, each part considered the other as fellow-worshippers, and both attended for many years the respective Synodical meetings and conventions. Through the obstinate adherence of many of the German Lutheran ministers to their native language, for which the Swedes had gradually substituted the English in their service, the Swedish churches were compelled to cast themselves into the arms of the English Episcopal church, the connexion with Sweden and the support of the Swedish churches from home ceasing, during the struggle of the American revolution.

The war, which had succeeded the death of Charles II., king of Spain, between France on the one part, and England, Austria, Holland and most of the States of Germany on the other, known under the name of the war for the Spanish succession, again compelled thousands of Germans on the borders of the Rhine, in Wurtemberg and Baden, the inhabitants of which countries were most exposed to the ravages of that war, to seek an asylum in distant lands.

Between the years 1706 and 1712 emigrations to the colonies of New York and Pennsylvania became fre-

quent, and very many industrious families settled in the counties of Dutchess, Ulster, Rensselaer and Schoharie, as also on the fertile banks of the Mohawk in the then province of New York. In the city itself a number of Lutherans from Holland had taken refuge, and were joined by many emigrants from Germany and Protestants from France, during the time, that Holland held possession of the colonies planted at the mouth of the river Hudson. These settlers from different countries had formed themselves into a congregation and built a church, in which service was performed in the Holland and French languages and occasionally also in the German, by ministers from Holland, who remained in spiritual connexion with the Lutheran consistory at Amsterdam. This was likewise the case with the Lutheran emigrants from Holland and Germany to the West-India islands under the government of the United Provinces in *St. Martins*, *Curacoa*, *Aruba* and in the Dutch colony of *Paramaribo* on the continent of South America, as also in the colony of the cape of Good Hope, so long as that territory was in possession of the Dutch; and so far as we have been informed, this connexion with the authorities of the Lutheran church in the mother-country is still subsisting in all the colonies under the authority of the kingdom of the Netherlands.

During the reign of Queen Ann provisions had been made for the support of the schools and churches of the Lutheran emigrants to the colonies of New York and South Carolina. In the province of New York, that tract of land, on which the towns of Newburg and

New-Windsor have been built, was allotted for the purposes already named, and it is remarkable, that the patent expressly stipulates, to be granted for the maintenance of Lutheran parish schools and ministers for the Germans, who either had settled or who might hereafter settle in the neighborhood of the river Hudson. Had the beneficent views of the British queen been carried into effect by the officers of the crown in the colonies, the Lutheran church in the State of New York would be in possession of a fund, more than sufficient for the support of her schools and churches. But the colonists, scarcely informed of the benevolent designs of the queen, and chiefly intent upon the cultivation and improvement of their farms, afforded opportunities to avaricious men at the helm of State, to change the present of the queen into a subject of speculation, allured to the commission of the crime by the fertility of the land, its convenient situation for commerce and the indifference of those, who would have reaped the rich benefits of the grant.

In a similar manner was that land wrested from the Germans, which Queen Ann had allotted to them on the banks of the Congaree, in the colony of South Carolina for like purposes; a tract of land still known by the name of the *Saxe-Gotha tract*. It appears, that at the same time, when German colonists settled on the banks of the Hudson, another part directed their attention to the sunny climes of South Carolina, and at an early date formed settlements on the banks of the Congaree and the forks of Saluda and Broad rivers.

We have no other account of the origin of German

settlements in South Carolina, except the information we have obtained from the oldest inhabitants, who state that their ancestors chiefly came from the neighborhood of the Rhine, Baden and Wurtemberg, countries, which had been the home of the early settlers in the northern province. This information is strengthened by the circumstance, that we have met in the South with many family names which were familiar to us in the North.

Schoharie in the State of New York likewise had received, besides its first settlers from Holland, a considerable number of German emigrants, of whom many were attached to the Lutheran church. This took place about the year 1720. In their first attempts to form a settlement, they experienced many difficulties and privations, which for some considerable time prevented the colonists from making the necessary arrangements for religious instruction and public worship. But even if their external circumstances had permitted them to make these provisions, they would still most probably have remained destitute of gospel privileges, in consequence of the scarcity of suitable instructors. This spiritual want being deeply felt by them, they agreed to meet every Lord's day for mutual instruction and edification, by appointing one of their own number as reader and to perform such other devotional exercises, as were deemed profitable for edification. Private houses and barns were the usual places of meeting. From time to time they received occasional visits from the Rev. William Chr. Burkmeyer, who was stationed at Lunenburg on the river Hudson, and

who during these visits performed divine service and administered the ordinances of the church among the settlers. The first minister, who was regularly called to serve the congregation at Schoharie, was the Rev. Peter Nicholas Sommer, a native of the city of Hamburg in Germany; he received his call on the 7th of September, A. D. 1842. On the 21st of the same month he was ordained in his native city as pastor of the Lutheran congregation at Schoharie, then included in the county of Albany in the colony of New York. Detained by various circumstances, he did not arrive at Schoharie until the 24th of May, 1743, being joyfully received by his congregation. The first officers of that church, whose names appear on record, were Abraham Berg and Michael Freymaurer, Elders; Henry Shaefer and Peter Loewenstine, Deacons.*

On the 11th of March 1734, the first colony of Salzburgers arrived in Georgia, with two ministers, *Bolzcius* and *Gronau*. They settled about 24 miles north of the city of Savannah, on the banks of the river of the same name.

For the better understanding of the causes, which led to their emigration, we have to return to the days previous to the reformation. The persecutions, to which the Vallenses in Piedmont had been subjected for centuries, by the bigoted Dukes of Savoy, had induced many from time to time to emigrate into other countries. But all western Europe being under the tyranny of the Bishop of Rome, they could not expect to preserve their lives, as well as their religion, dearer

*From the Lutheran Magazine. Dr. Lintner, Editor.

to them than life, anywhere, but in the most inaccessible mountains of Dauphine* in France, and the Alps of Switzerland, Salzburg and Tyrol. Thither they fled, and for better than a century not only preserved their religion unmolested, but enjoyed opportunities of communicating the Scriptures and their doctrines to the inhabitants of those mountainous regions.

However about the year 1620 they were discovered by the Roman Priests, and were subjected to the most inhuman tortures. *Anthony Bassus*, one of their preachers, was decapitated, and his head nailed to his pulpit. Another minister was whipped to death; in short, all the faithful shepherds of this pious flock, who fell into the hands of the priests, were inhumanly murdered. No less cruelly did they treat the lay members of these churches. Many were despatched by setting fire to the gun-powder, with which their mouths had previously been filled, others were driven into houses and barns, and suffocated by the smoke or were burnt to death. Nevertheless a seed remained, who, evading the vigilance of their enemies, faithfully adhered to the gospel, amidst great poverty and constant fear of death.

In the year 1684 some of their retreats in the valley of Tefferek, Archbishopric of Salzburg, were again discovered, and new scenes of distress and persecution ensued. However the protestant States of Saxony and Brandenburg interfered, so that the persecution did not

*Dauphine, a province of France, at present comprising the three Departments of Isere, Drome and Alpes Superieures. Grenoble being the largest city in that part of France.

assume the same violent character as before. As soon as rest had been in some measure restored, the word of God again manifested its blessed power, in bringing thousands of the inhabitants of the valleys of Salzburg and Tyrol to the knowledge of the gospel and a submission to its truths.

Forty years had passed away in comparative peace, when Leopold, count of Firmian, Archbishop of Salzburg, having discovered, that many of his subjects had forsaken the faith of Rome, determined to extirpate all the heretics in his dominion. Wherever Bibles were found, they were taken and destroyed, their owners were whipped and incarcerated, children were torn from their parents and put into monasteries for education, the property of the incorrigible heretics—as Protestants were styled—was seized, and the people forcibly expelled. This took place between the years 1729-'32. Many of these persecuted christians found asyla in the neighboring protestant countries and cities, in Wurtemberg, Baden, the city of Augsburg and other free cities in Suabia. Twenty thousand found a home in Prussia. Pastor Urlsperger in Augsburg applied to the London society for the promotion of christianity in favor of the persecuted Salzburgers. His representations of their distresses were effectual, money and articles of clothing were transmitted to him for distribution among the destitute, and an asylum was offered them in the new colony of Georgia, which then began to be settled under the auspices of *General Oglethorpe*. They were promised a free passage to America, and means of support in the colony,

until they should be able to live on the productions of their own lands. The first colony consisted of 91 persons; they passed through Germany and Holland to England, in the summer of 1733. - Two pious ministers of the Gospel, *Bolzius* and *Gronau*, accompanied them. They embarked, Nov. 27th 1733, in one vessel, after one of their ministers had exhorted them to confide in the Lord, who had hitherto saved them out of great distresses, and who would not forsake them in the untried dangers of the ocean, as well as in those, which might await them in the land of their pilgrimage, provided, they would trust in him. His text was: Isaiah, ch. 49, v. 10; "*He that has mercy on them, shall lead them.*"

After a stormy passage of 104 days, the emigrants landed at Savannah, the capital of the new colony. During the long and protracted passage no one had been seriously ill, and all were able, after a few days of rest, to take possession of the tract of land on the Savannah river, which had been assigned them.

In consequence of the gracious assistance of the Lord, which they had experienced, they resolved to celebrate the 11th of March, the day on which they had landed in the new world, yearly as a festival of gratitude to the Lord for the gracious leadings of his divine Providence, and gave the name of *Eben Ezer—Rock of Help*—to their settlement. In the year 1735 another colony followed the first, and in 1736 and '41 two others.

Difficulties of a serious nature soon appeared. Few of the emigrants being mechanics, they were unable

to erect saw and grist-mills, though Ebenezer creek afforded them the best opportunity for such a purpose. All their provisions were to be transported from Savannah to Ebenezer, but there was no boat in the colony, and no carpenter, to build one. The colonists were therefore obliged, during the first years of their residence in Georgia, to rely upon the occasional loan of the government boat, which however could not always bring the stores to the Ebenezer settlement, and the poor imigrants were not unfrequently obliged to carry the necessaries of life on their backs to their homes, sometimes for a considerable distance. In the building of their huts they likewise passed through various trials. The planks and timber, which the colonial government had provided, were not in sufficient quantity to procure shelter for all, especially after the arrival of the second party of imigrants amounting to 57 persons. Happily there were among that number a few not unacquainted with the use of tools. Planks were either split or sawed by hand. The soil, allotted to them was generally poor, horses and cattle scarce, and at the close of the first year they discovered to their sorrow, that their industry alone, could not as yet supply them with bread stuffs and that they would have to depend still longer on the bounty of the English nation for the means of subsistence. Sickness, produced by over exertions in the warm climate, to which the colonists were unaccustomed, was alarmingly spreading through their camp ; no physician was there to administer suitable remedies, the ministers had to supply the place of medical men, and adminis-

ter to their flock those medicines, with which they had been supplied from the large Druggist establishment of the Halle orphan house. These medicines were blessed by the Father of mercies to the restoration of the health of many, though a considerable number found an early grave during the first year of their residence at Ebenezer.

During the third year of their abode in Georgia, the colonists were enabled to procure a boat for their own use; and in 1737 God blessed their labors with an abundant harvest of corn and sweet potatoes. They assembled on the Lord's day for worship in the tent of Mr. Bolzius, as well as on other occasions, until a hut could be prepared for that purpose. The walk and conversation of the people in general, appeared to be in conformity with their profession, and the ministers omitted no opportunity, to feed the flock, with the bread of life, over which the Lord had made them overseers. As many Germans resided in Savannah, Purisburg and Charleston, the ministers of the Ebenezer congregation administered the consolations of religion as frequently as possible to the German inhabitants of these towns.

Men, who have enjoyed an uninterrupted state of prosperity, or who have met with no troubles in life, more formidable than those cares, to which humanity in general is an heir, would have sunk under the accumulated evils and hardships, which our immigrants to the wilds of Georgia were suffering. But they, who for the sake of the gospel had forsaken home, lands and houses, and of whom many had rather suffered

their dear children to be torn from their parental bosoms, than forsake that faith, which they deemed scriptural and leading to eternal life, felt little difficulty in overcoming trials, which in comparison to those they had borne in Europe, were considered light and bearable. But in the midst of severe deprivations they also experienced that the all-seeing eye of the Father of men was watching over them, the consolations of the religion of Jesus were their support, they rejoiced, that, though poor, they enjoyed the unspeakable privilege of serving God according to the dictates of their conscience and of experiencing the hopes of the word of salvation. The Lord also awakened friends to them, both in Europe and America. Collections of considerable sums were made in Germany, and transmitted to the Salzburger by their faithful friends, Senior Urlsperger in Augsburg, and Dr. Franke in Halle. Many individuals in England, as well as the society for the propagation of christianity, relieved the wants of the colonists; and last, though not least, the British Parliament voted the large sum of £ 26,000* = \$ 109,473,69, for the relief of the Salzburg emigrants.

By means of these rich contributions not only the immediate wants of our Brethren were supplied, but they were also enabled to establish an orphan-house at Ebenezer, in which children, bereft of their parents found instruction. The Rev. Mr. Whitfield likewise took a deep interest in the welfare of our friends; he lived on the most intimate footing with the ministers of

* This statement is taken from the letters of Mr. Bolzius to Senior Urlsperger.

that congregation, and assisted them and their flock by collections made in various parts of America.

From the forests of Georgia we turn to the distant northern climes and forests of the province of Maine. The continual wars between Germany and France had left the inhabitants of the border provinces no hope of living in peace on their native soil. About the year 1738 or '39 German emigrants landed near Broad Bay and the Muscongus River in the province of Maine, and named this new settlement *Waldoborough*, from the name of the principal original proprietor of the soil, *General Waldo*. These emigrants were protestants, both Lutheran and Reformed. The vessel, in which the first settlers crossed the Atlantic, to escape the ravages of war in Europe, was the harbinger of letters of marque and reprisals to New-England from the British government against the subjects of Spain. In a few years the number of German settlers had so much increased in number, that the Legislature of Massachusetts, with which Maine was then connected, granted them £75 in aid of their efforts, to defend themselves during the war with Spain. As soon as France had taken part in the contest against England, their respective colonies in America likewise became involved in the hostilities. The eastern and Canadian Indians, taking sides with the French, as they usually did, determined to destroy the young settlement at a single blow. They fell upon it in the month of May, 1746, reduced the dwellings to ashes, and either killed the people or carried them away captives.

CHAPTER I.

SECTION IV. *Moral and religious state of the first emigrants.*

From the different circumstances, under which the emigrations to America had taken place, as noticed in the last section of this chapter, it will be apparent, that the moral and religious character of the colonists must have varied in many respects. All indeed had severely suffered from tyranny at home, but we cannot suppose, that persons, undergoing hardships from political oppression alone, should entertain feelings in complete accordance with those, who had considered the sufferings from external tyranny light, in comparison to those, by which they had been deprived of religious liberty. One part had sought an asylum in America to escape royal oppression, and were for a season satisfied, with having found the blessings of freedom in the land of strangers; another part however would have valued *these blessings alone* as insufficient, unless they were permitted to enjoy them in connexion with the consolations of that religion and faith, which had supported them under all their deprivations.

A brief review of the early actions of the emigrants will show the correctness of our statement. In the colonies of New York and South Carolina ample pro-

visions for the support of school and religious instruction had been made by Queen Ann, but no eagerness was manifested on the part of the German colonists to improve the offered opportunities. Intent on private gain, they left the means, which the providence of God had provided for their spiritual welfare and that of their children and distant posterity, to become the prey of avaricious men, and did not feel the loss, until an absolute spiritual starvation had created a hunger and thirst in their hearts for the word of God. It may be urged by way of excuse, that all efforts to procure instructors and ministers of the gospel, would most probably have proved abortive; still the fact, that such efforts were not made, sufficiently manifests the indifference to the cause of religion, which ought not to have existed in hearts, who had abundant reason to overflow with gratitude to God. To this indifference toward religion is also to be ascribed the acceptance of immoral men who had obtained some trifling education, as the instructors of their children, and their preachers. Gradually however the people began to feel, that without the blessings of religion, civil liberty itself becomes a curse. The children grew up without education, or what was worse, with an education received from irreligious teachers; English instructors found no access to the Germans, because they were tenacious of preserving the language of the father-land, and for this purpose they formed their settlements distinct and separate from those of the English population. The consequences of such a state of things soon became apparent, and the people remembered the servi-

ces in the house of God, as enjoyed in the home of their ancestors.

It was natural, that their minds should be directed to their Swedish brethren in the faith, who, having remained in connexion with their native country had thence been provided with pastors and the means of erecting houses of worship. Their application was received with satisfaction by the Swedish ministerium, and some of their number, acquainted with the German language, labored some time among them. However, few only of the Swedish ministers being sufficiently acquainted with the German language, so as to preach in it, and the field of labor being too extensive, the German settlers soon perceived, that, unless they could obtain assistance from the father-land, their spiritual wants would in a great measure remain unsupplied. Applications were therefore made to Dr. Ziegenhagen, the German court preacher in London, as early as in the year 1732, by the German Lutherans in the city of Philadelphia; others addressed themselves to the Theological faculties of Halle and Tübingen, to obtain suitable men, to feed them with the bread of life. The situation of the Lutherans in the city of Philadelphia will appear from an extract of a letter, addressed to Dr. Ziegenhagen, from which the reader will infer, if such was the spiritual condition of the German Lutherans in the growing city of Philadelphia, what must have been the situation of the people, scattered over a large territory in the country. "Living in a land, in which divisions in religious opinions are almost countless, and being destitute of that food for

our souls, which we need, and unable to find ways and means in our own community, to supply our wants, we pray God, to shew us through our friends abroad, what may be done for us. The great body of our young people, bewildered by the multitude of opinions, and in absolute want of schools and religious instruction, will go astray, and be led into paths of error. The Lord, the searcher of hearts and the trier of the reins, alone knows, how greatly we stand in need of the assistance of fellow-christians, and that in asking our friends to lift collections for us, we have nothing else in view, but the honor of God, and the spiritual welfare and eternal salvation of our fellow-men. We do not ask for such contributions, to enable us, to build stately edifices and temples ; no ! we shall be fully satisfied, if we can obtain sufficient aid, to erect plain places of worship in different parts of the country, where we may meet for prayer and praise, and for the religious instruction of our youths. And we trust, that a merciful God will not forsake us, but will excite the hearts of our fellow-christians, to assist us in our great spiritual distress, and that your Reverence will grant us that aid, which we so much need."

Several letters and petitions of this kind were exchanged between America and Europe, but it seemed for a long time, as if no suitable persons could be found, to supply the spiritual wants of the Lutheran churches in the American colonies of New-York and Pennsylvania. The Theological faculty of Halle sent meanwhile a large supply of Bibles, Testaments, hymn and prayer-books to the destitute colonists. But in the

year 1741 the *Rev. Henry Melchior Muhlenberg*, pastor of Hermersdorf in Upper Lusatia, and Inspector of the orphan-house in that place, accepted a call as minister of the Lutheran church in Philadelphia, and in the succeeding year the *Rev. Peter Nicholas Sommer*, from Hamburg, was called as pastor of the church at Schoharie in the colony of New York.

Far different was the state of the German colonists in Georgia. They were abundantly supplied with all the means of grace, having two faithful witnesses of the truth in their midst, and having been taught through the severe persecutions, they had endured, to value the privilege of worshipping God according to the dictates of their consciences, more than all earthly riches. A few extracts from letters written by them to their friends in Germany, and of testimonials of their faith on a dying bed, preserved in the journals of their ministers, will afford the reader a better idea of the spiritual state of the Salzburger at that time, than any description, that might otherwise be given.

Extract of a letter of John Moshhammer to Senior Urlsperger in
1734.

After having expressed his gratitude to the Rev. Senior and all the other friends in Germany for their kindness towards the Salzburg exiles, he says: "The *greatest* blessing however is, that God has provided us with two pious pastors, who proclaim to us the word of God in its purity. We sincerely wish, that you could prevail on Mr. Pfeffer, to undertake a journey to Salzburg, to tell our friends there, that, though we

have passed through various trials, we have reason to be thankful, that God has saved us from them all, and we trust, he will not forsake us in future ; and we beseech our friends, for the sake of God and our common salvation, to seek conversion from darkness, to shun no dangers and sufferings, but to follow after Christ. For since the word of truth says, Who denies me before men, him will I also deny before my Father, but who confesses me before men, him will I also confess before my Father and his angels ; and inasmuch as the present life is short and uncertain, we shall act wisely, if we do not neglect the day of salvation, but like the lost son, return to our Father.”

Extract of a letter signed by both the ministers, Bolzius and Gronau, dated Ebenezer, Feb. 13, 1738.

“With great satisfaction we perceive, that through the grace of God general contentment prevails among our people. The longer they are here, the better they are pleased, and we are sure that their utmost wishes will be gratified, when they shall be able to live by their own industry. In their letters to their friends they do not persuade them to follow them, but content themselves with the simple statement, that they are satisfied, because they are enjoying the privilege, they had long sought for in vain, to hear the word of God in its purity. Our faithful heavenly Father will perhaps provide the means of building a house of worship and a school-house ; at present we meet in the orphan-house, and feel that God is with us.”

Extract of a letter from Barbara Rohrmoser to Peter Pfeffer, in Augsburg, Sept. 5, 1736.

“The providence of a wise and a gracious God has directed me and my children, to go with other Salzburgers to America. During our passage we frequently asked ourselves, what the designs of our heavenly Father probably were in regard to us, but now, since he has brought us across the ocean, we discover, that he intended to make the doctrine of Christ’s atonement truly precious to our souls, that we might find our happiness in it during our present life, might die happily, and live forever in the enjoyment of bliss and communion with him. In order to obtain this precious boon, God gives us so many opportunities in this country, that we can really wish for no more, but have only to supplicate him for his aid in the improvement of these blessings. Please inform my husband and children in Salzburg, that I am anxious, they also should leave that country, the Lord would not forsake them, but grant to them in the enjoyment of the gospel and in Jesus Christ far greater treasures than they could obtain by amassing the whole wealth of Salzburg.”

These extracts of letters will show the reader the religious state of the Salzburg church at that time; a few examples of the happy departure of several of the members shall close this statement.

Under date of April 2, 1735, Pastor Bolzcius writes as follows: “Mrs. Geshwandel departed this afternoon. It had pleased Almighty God, to lead her through tedious and painful hours previous to her death. She im-

proved the passion week to derive spiritual strength and comfort from the contemplation of the sufferings of her Saviour, and would have been rejoiced, had the Lord called her home on the anniversary of his death. The Lord Jesus was her all in all, hence she not only received my visits kindly, but waited for them with anxious expectation, to learn more of the kindness and mercy of *her gracious Lord*, as she was wont to call him. She had made a faithful use of the hymn-book, for the edification of others, with which we had presented her, a short time previous to her illness. She had marked those hymns, which had afforded her heart special comfort. No complaints escaped her lips, and when visitors noticed her bodily distress, she used to say: Our Lord is kind to me, he can restore me, if he will, and resignation to that will, is all I desire. She was aware, that a christian is exposed to many dangers even to the moment of his departure, and that we have to pass through severe trials and contests, if we will not lose Christ and with him our salvation, and God granted her under all afflictions great comfort during the last moments of her life.

Mentioning a visit to another sick person in the same month, the pastor says: "After our forenoon service I visited our sick friend, Mr. ——. He expressed his dissatisfaction with himself, on account of his negligence and carelessness towards all that was good; he observed, that the zeal, he had felt during the persecutions in Salzburg, had left him, which grieved him very much. He spoke a great deal of the love of God, manifested in the mission of his Son, how

he had given him up for us unto indescribable sufferings as well as unto death, and complained, that he did not feel that love on his part, which he ought to feel for so amazing mercy. He mentioned, that Arndt, in a certain chapter of his work entitled "*True Christianity*," had stated, that for Christ's sake we should be made like unto angels, yea, even similar to Christ. These blessings are so great, as to exceed the highest honours here on earth, and yet, though aware of this,—he observed—his love and gratitude for this unspeakable favor was very weak and feeble." Mr. Bolzius further states: "that as this man bore a truly christian character, he endeavored to console him with the patience, forbearance and long suffering of God, and that he hoped, God would forgive him his backwardness and want of gratitude, because he felt contrition on its account. A friend of the sick man, who was present, confirmed what I had said, from his own experience, which—he observed—had taught him, that so long as a person does not give up all, but cleaves with his heart and members to earthly or sinful things, it was impossible to enjoy a reasonable service, (Romans xii. i.) in that case there was no divine blessing in the attendance on public worship, and the fundamental doctrines of christianity, as well as the treasures of divine grace, were a sealed book to these persons. But if we in child-like confidence follow the directions of holy writ, we soon find the way, on which even the fool cannot err. He remembered perfectly well—he said—how the most ignorant people in Salzburg, had frequently assembled in mountains, and among the cliffs

of rocks, for the purpose of singing, praying, and the reading of the scriptures, being full of hunger and thirst after the word, and how they had experienced the goodness and mercy of God in these meetings.— Mr. Bolzius remarks, that this recollection of former sufferings on account of religion, led the persons present, to think of the great blessings and benefits, which God had graciously bestowed on them in this wilderness, both in spiritual and temporal things. One of the company then quoted the 119th Psalm, v. 36. *Incline my heart unto thy testimonies, and not unto covetousness*, and observed, that God was denying temporal blessings to man, to which we were clinging with too much tenacity, and was exercising us in crosses, that the heart might learn to incline to the testimonies of the Lord.”

In another part of the Journal Pastor Bolzius remarks :

“To-day Mrs. Schweigert departed this life. In the midst of great pain her rest and confidence was in the will of the Lord, and she was anxious to be with him.” Being on a visit to a sick man by the name of Shofpach, the pastor remarks : “I found him very low spirited, spoke to him about our dear Saviour, setting forth to him, how we might both live and die happily in communion with Christ. He assented to all I had said, but finally exclaimed: Oh thou gracious and merciful God! and observed, that since his last participation of the Lord’s Supper, he had passed through many internal trials. He was troubled by the sins he had committed in the days of his youth, and their remembrance was almost depriving him of the hope of

his acceptance with God. He was now experiencing that man in himself was nothing at all, that sin was the greatest of all evils, and that it was necessary, to treasure up much of the grace of God and of Evangelical comfort, for the contest of the last hour. Great indeed, added he, is the mercy, that we have Christ and his gospel. I am deeply grieved, that many things, hostile to God and his word enter my mind, I pray against these temptations, and believe God will not suffer me to be tempted above what I am able to bear. I then informed him that the remembrance of his youthful sins, ought to teach him to abominate sin and its ruinous effects. It is terrible indeed, said I, to offend God with wilful sins, and to sin in hopes of his mercy; I called to his mind, that thousands were going to hell, while flattering themselves with this promise, and even, if the eyes of some were truly opened, and their hearts were converted to God, and they had received the pardon of sins in the order of true repentance and faith in Christ, that God would nevertheless frequently cause them to feel the heinousness and guilt of sin. But since he had made a solemn and penitent confession of his sins, it behoved him to trust more to the word and promises of God, than to the insinuations of his reason, and the reproaches of his conscience. God is willing to forgive sins, and to cast them into the depth of the sea. He would certainly remember the declaration of the Apostle John, "*If any man sinneth, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins, and not for ours only, but for the sins of the whole world.*" Ah!

good God! replied he, this declaration of holy writ is shamefully abused in the world. I replied: it is written for poor distressed souls, and especially for those that are tempted. This seemed to console him, and he said, yes, indeed, it is the greatest promise in the Bible next to this word: So, so *has God loved the world, that he gave his only begotten Son, that all, who believe in him, might not perish, but have everlasting life.* I answered: *This is a faithful saying, and worthy of all acceptation, that Jesus Christ is come into the world to save sinners.* He assented and added: Yes, Christ the Lord has called the poor sinners to himself, when he says: *Come unto me, all ye that labour, and are heavy laden, and I will give you rest.* I replied: Yes, *the strong need not a physician, but those, that are sick, I came to call sinners to repentance and not the righteous.* Careless and froward men are indeed presuming upon Christ and his merits, without seeking conversion, but he calls those, who labor and are heavy laden, and if they come to Christ, anxious for their souls salvation, the tempter will interfere and deprive them of the grace in Christ. But we ought to lay firm hold of him and his merits, because he is not only the beginning, but also the finisher of our faith, and his honor is concerned, to finish the work, he has begun. The love of Christ to a soul is so strong, that he will not forsake her; the devil and his power are already overcome, and the honor of believers consisted in being soldiers of Christ, and conquerors in his strength; that the humiliation of Satan and his disappointment will be the greater, being overcome by instruments so weak, as

believers had to acknowledge themselves to be. Having prayed with him, I left him, in hopes, that the Lord would bless that visit."

The next day pastor Bolzius was again called to the patient, whom he found weaker in body, but stronger in spirit. The promises of God had comforted and strengthened him in the faith, for which grace he could not find words sufficient, to express his gratitude to the Father of mercies.

A few days afterwards the minister learnt, that Mr. Shofpach had departed in the faith on the atonement of Christ.

CHAPTER II.

FROM THE ARRIVAL OF DR. MUHLENBERG TO THE FIRST SYNOD OF THE AMERICAN LUTHERAN CHURCH, HELD IN PHILADELPHIA. FROM 1742 TO 1748.

We remarked in the first chapter by anticipation, that the flourishing settlement of our brethren in the province of Maine had been destroyed by the Indians in the year 1746, and that those, who were not slain on the spot, were taken into captivity, during which many perished in consequence of hard usage, others escaped, and were lost among the population of Canada. During the period, of which we are now treating, no attempt was made to re-establish the German settlement in that region.

At Schoharie, in the State of New York, the Rev. Mr. Sommer was laboring with success and the blessing of God. The field, assigned for cultivation to this servant of the Lord, was very extensive; but no distance, no travels through forests, never before entered by white man, deterred him from visiting the Lutheran settlements *at Stone-Arabia, Little Falls, and Canajoharie*, on the Mohawk river; *at Albany, Helleberg and Beaverdam*, in what is now called *Albany county*, in *Lunenburg, Claverak, Hossack road, Rhinebeck, East and West camp*. All these places were visited by him

at stated periods, to announce to the people the glad tidings of the gospel ; though he considered himself more particularly engaged to the congregation at Schoharie. At the first Vestry meeting of that church, of which any record exists in the annals of the Schoharie congregation, June 8th, 1743, it was resolved, to commence the building of a parsonage house, as a place of residence for the minister, and of worship for the congregation. On the 3d of July, 1743, the Sacrament of the Lord's Supper was for the first time administered by the Pastor, one hundred members attending to that ordinance on that solemn occasion. On the 12th of September in the same year, the first public worship was held in the new parsonage house ; and here the congregation continued to assemble during several succeeding years, for divine service.

Many of the German settlements, in which Mr. Sommer labored, were severe sufferers during the Spanish war ; by some called the first French war.—The friends, who had settled on the Mohawk river and its immediate vicinity, endured the greatest hardships. In 1746 a company of volunteers, members of the Lutheran congregation at Schoharie, having assembled in their place of worship, previous to their joining the army, were addressed by their pastor and partook of the Eucharist.

The letter written by Mr. Weissiger, in the name of the Lutherans in Philadelphia, of which an extract has been given in the 4th section of the first chapter, had presented the spiritual state of our church in Pennsylvania as by no means flattering, but Dr. Muhlenberg,

on his arrival in America, April 17, 1742, found it far worse than he had anticipated. There was no house of worship, either in Philadelphia or Providence; in New Hanover a wooden building had been erected, but even this was untenable. No provision for the instruction of the rising generation had been made, no school house was built. The first step he took, was, to build places of worship and school houses, with the money he had received from Germany, and these resources failing, he hesitated not, in reliance on the aid of Providence, to contract debts for the finishing of the buildings. Previous to his entering on the discharge of his official duties, he went to Georgia, with a view to consult with the Brethren Bolzius and Gronau on the affairs of the Lutheran church in the American colonies. After his return he commenced his pastoral labors in the three congregations of *Philadelphia*, *Providence*, and *New Hanover*. Until the commencement of 1745, Dr. Muhlenberg labored alone in this extensive field. In that year he received an agreeable assistance in the Brethren, *Brunholz*, *Schaum* and *John N. Kurtz*. Their arrival enabled him to extend his labors to *Germantown* and to *Cohansey* in the colony of *New Jersey*.

The ignorance among the rising generation was very great indeed, few of them were able to read, and teachers of a suitable character could not be procured; Pastor Muhlenberg had therefore to become himself an instructor in the very rudiments of learning. He expresses himself on this subject in a letter as follows: "Necessity has compelled me, to become a teacher of children.

One week I keep school in Philadelphia, the next in Providence, and the third in New Hanover; and I think, God's grace is visiting us. It was however high time, that I should come. If affairs had remained a few years longer in the same state, in which I found them, our poor Lutherans would have been scattered or turned into Heathenism. There are many married persons, that have never been baptized, and numerous sects and opinions fill the country."

In another letter he describes the state of religion in the country as follows: "Atheists, Deists and Naturalists are to be met with every where. I think, there is not a sect in the christian world, that has not followers here. You meet with persons from almost every nation in the world. God and his word are openly blasphemed. Here are thousands, who by birth, education and confirmation ought to belong to our church, but they are scattered to the four winds of heaven.—The spiritual state of our people is so wretched, as to cause us to shed tears in abundance. The young people are grown up without instruction, and without knowledge of religion, and are turning into heathenism."

Sad as this picture is of the state of the church, still Dr. Muhlenberg trusted in God, and gave not way to despair. Preparations were made for the building of a church at Providence. The corner stone was solemnly laid May 2d, 1743, and on the 12th of Sept. the first service was held in the new building. In Philadelphia, however, the difficulties appeared for some time insurmountable; especially in obtaining a lot for

the erection of a house of worship. Lots were high, and difficult to be procured. But the Lord assisted the exertions of the lovers of Zion. The church council purchased at length a lot for £200 currency. The corner stone was laid April 5th, 1743; and the building was finished in 1748. It was called *St. Michael's church*, and is still in use as a place of worship of the German Lutheran congregation in Philadelphia.

After the arrival of the Brethren Brunholz, Schaum and Nicolaus Kurtz—of whom Mr. Brunholz had been ordained by the consistory of Wernigerode in Germany; the other two arrived as candidates of the ministry;—the circle of pastoral activity could be considerably enlarged. *Mr. Brunholz* accepted the call as second minister in the churches, among whom Dr. Muhlenberg had hitherto been laboring alone. *Mr. Schaum* was appointed schoolmaster in Philadelphia, and assistant of Pastor Muhlenberg in preaching.—Both the Doctor and Mr. Brunholz bear ample testimony in their letters to Germany of the faithfulness and success of the labors of their colleague. Mr. Kurtz was sent in the same capacity to *New Hanover*, with direction, however, of attending also to the congregation at *Tulpehocken*, and to preach in such other places, where the ordained ministers could not attend. Dr. Muhlenberg found, in Mr. Brunholz, a man of God, and expresses himself respecting him in a letter dated Nov. 1, 1745, as follows: “My dear Brother takes heed unto himself, unto the doctrine, and the destitute flock. The grace of God is strong in him, notwithstanding his bodily infirmities. He is able to suffer, and

yet to fight, to pass through honor as well as dishonor, through good and evil report, in reliance on that grace. The Lord grants him the favor of the people, and crowneth the word with his blessing.

There were many citizens at *Chester, Pennsylvania*, who had been members of the Lutheran church in Germany; Dr. Muhlenberg visited them in the spring of 1745; preached to them, and formed them into a regular congregation. Being as yet unable to recommend a pastor to them, he exhorted them to meet on the Lord's days, for singing, prayer, and the reading of a sermon; promising to send them a collection of suitable discourses. Pastor Muhlenberg, in mentioning this people in his letters, expresses himself as follows: "They stood around me and wept like children, or rather, they came around me, like a flock of sheep, who had lost their shepherd, and had found him again."

Several years previous to the arrival of Dr. Muhlenberg in America, the Lutheran inhabitants of *Lancaster, Pennsylvania*, had made application to the Archbishop* of Upsal in Sweden, for a minister. About the same period of time, when the Philadelphia congregation was applying to London and Halle, the Archbishop had sent *Pastor Nyberg* to Lancaster, where he met with the most affectionate reception. But soon the enemy began to sow tares among the wheat. Dissensions and dissatisfactions sprang up in the congre-

* The inhabitants of Sweden are Lutherans, and have retained the Episcopal mode of church government, though they do not, like the English Episcopal church, reject Consistorial or Synodical ordination.

gation. They appear to have originated on the part of Pastor Nyberg's strong attachment to the Moravian Brethren; a society, but lately established in Pennsylvania, who adhered to the confession of Augsburg, and among whom Luther's catechism was used as a book of instruction in the principles of the christian religion. The only differences of any note between Lutherans and Moravians are, in the first place, the observance of a very rigid church discipline by the latter; in the second place, in a singular separation or division of their congregations into choirs, according to sex and age; and thirdly, in a lively missionary spirit, which in the colonies manifested itself in strong efforts made for the conversion of the Aborigenes, upon whom the other christian denominations were rather looking with suspicion, and whom they viewed as a people, against whom the decree of heaven had passed, like in days of old against the Canaanites. In these sentiments the members of the Lutheran church participated.—We should suppose that denominations, so similar *in doctrine*, though differing in regard to measures, would cheerfully have gone hand in hand, to promote the work of the Lord. But noticing in our day, that christian societies, whose religious sentiments approach as near to each other, as those of Lutherans and Moravians did, a century since, manifest no brotherly spirit towards each other, except in so far as a hope is entertained of making proselytes, we need not be astonished, that those very distinctions, peculiar to the Moravian society, filled the Lutherans with distrust towards a sect, whose proselyting spirit they feared the

more, the closer the resemblance was in other respects. Pastor Nyberg saw in the Moravians naught but a confessional relationship, while many of his people, who had lived a long time in the midst of various sects, looked upon them as dangerous to the peace, welfare and growth of their church. In a short time the disagreement between minister and congregation assumed so threatening an aspect, that a reconciliation became impossible. In this state of things the congregation called upon Dr. Muhlenberg for aid, who prevailed on the Theological faculty at Halle, to send *Pastor Handshuh* to America, who arrived in 1748, and was installed as minister of the church at Lancaster.

In the colony of New Jersey, Protestant Germans had settled in the counties of *Hunterdon*, *Morris*, *Somerset*, *Sussex* and *Bergen*; the Lutherans in the last mentioned county were, generally speaking, emigrants from Holland, living in the neighborhood of Hackensack and Ramapough. Dr. Muhlenberg visited these settlements occasionally, and in 1746 Mr. Kurtz was sent thither, to collect the scattered flocks and to instruct the young. According to the accounts of those times, his labors were owned and blessed by the Lord.

After some time *Pastor John Christopher Hartwig* who was the stated minister of the congregation in the city of New York, attended also to the churches in Hackensack and Ramapough. This gentleman had come into America as field preacher to a German regiment in the service of England during the Spanish war. He also occasionally attended the congregation at Rhinebeck, Wurtemberg, East and West Camp, in

Duchess and Ulster counties in the colony of New York.

Mention is also made in the records, of several congregations in Maryland, especially of one at *Fredericktown*, but no definite statement is given of the situation and spiritual condition of that church. From the few hints thrown out respecting it, we have reason to fear, that the house of peace was not there. We also discover traces of Lutheran churches in Virginia; but their pastors appear to have been of that class, of whom many, previous to Dr. Muhlenberg's arrival in America, and, alas! too frequently since, have been scattered over the land; men without morality and religion, and addicted to gross vices.

Very different was the aspect of affairs at Eben Ezer in Georgia. The two faithful servants of God, Bolzius and Gronau, continued to labor together for some years in that portion of the Lord's vineyard, which he had planted in the wilds of Georgia. His blessing accompanied the labors of his servants, so that believers were strengthened, the wavering supported, the erring recovered, and many sinners brought to the knowledge of their sins, as well as to the Savior of repenting sinners, and the hope of eternal life. Still, in the midst of these encouraging prospects they also found frequent causes of grief and sorrow. They as well as their flocks were poor, destitute of many conveniences, and even necessities of life. The members of this congregation looked to their pastors for help, who were themselves in straitened circumstances. However, the acknowledgment of the parishion-

ers, as stated in the printed accounts concerning the Salzburger in America, manifest that these ministers of God had learnt, "*that it is more blessed to give than to receive,*" and that their poverty was only then felt by them as burdensome when they felt themselves unable, to relieve the wants of their dear people. If there was any other circumstance which could afflict them more deeply, than the one we have mentioned, it was the grief they experienced, when one or the other of the flock, entrusted to their care, was turning into the forbidden paths of sin.

October 4th, 1742, Pastor Muhlenberg arrived in Eben Ezer. Great was the joy of the brethren, to behold the face of a friend, who had been dear unto them in the Father-land, and who had come to the new world, with the view to gather the scattered German Protestants in the northern parts of the American colonies, as *they* were endeavoring to do in the South. After a stay of six days, during which they had covenanted anew, to devote the powers of soul and body to the service of the Lord, and having confirmed this covenant by the participation of the Lord's Supper, Dr. Muhlenberg returned to the field of his activity, Pastor Bolzius accompanying him as far as Charleston. Pastor Gronau notices the departure of Dr. Muhlenberg, in his Journal, in the following words: "Oct. 11. This day my dear colleague and Mr. Muhlenberg were to start for Charleston, but evening came on, before every thing was ready. The day had, however, not been spent in vain. The preparations for the journey having been made, my colleague took leave

of us in a prayer. Several of our people were present. All accompanied our departing friends to the river, where we once more bade them adieu, recommending them to the protection of God. Pastor Muhlenberg sung the German verse :

So lasst uns dann dem lieben Herrn
Mit Seel und Leib' nachgehen,
Und wohlgemuth, getrost und gern
Bey ihm im Leiden stehen.
Denn wer nicht kaempft, traegt auch die Kron'
Des ew'gen Lebens nicht davon.

✓ We all joined him, deeply affected by the whole scene. I trust, the good Lord will in his own time bring us again together. Never before have we spent so blessed and so happy a season in Eben Ezer. For the Lord had never before permitted us to embrace a dear friend from our native country, in whom we found a real brother in Christ. My desire and hope is, that our connexion will become still more intimate, and that God will grant his blessing to the labors of our brother, so that through the preaching of the way of salvation, a church may be built up in Pennsylvania with which we can join hand and heart."

From the Journals of the ministers, laboring among the Salzburger, it is evident, that their aim was, to direct their flock into the narrow path, that leadeth unto life. Though they were anxious, to direct the members of their church to the observance of an external decorum, and to the submission of external good church discipline ; and though, according to the testimony of their neighbors, the inhabitants of the villages round about them, and those of Savannah, as also to

that of the colonial government, this congregation was distinguished in that respect; and though the pastors were also desirous, that the people should be duly affected by the preaching of the word, yet it is evident from every statement they make, that they were laboring to impress this truth deeply on the minds of the congregation, that neither an external observance of order, nor an excitement of mere animal feelings insures us the high title, of being the Sons and Daughters of God, but the approach of the heart and mind to the character of our great prototype, the Lord and Savior Jesus Christ, as well as to have a conscience void of offence before God and man.

Many examples of that tender conscience among the Salzburger are exhibited in the Journals of their ministers, of which we shall copy one, as proof of our previous assertion. "On the 15th of June," says Mr. Bolzius, in his Diary of 1743, "a little girl came to me, confessing with many tears, that she had stolen a peach, and that conscience disturbed her so much on that account, that she could neither sleep nor work. I related to her, what I had lately read in Pastor Brenner's account of the Salzburger, settled in Prussian Lithuania. A female had found a large iron nail in the street, and had sold it; in consequence of which conscience soon awoke, and besides chiding her for the sin, she had *then* committed, brought to her remembrance another sin, which she had committed long before; so that she was thereby almost driven to utter despair. I further informed the girl, that when the commission of what is generally considered a light

sin, disturbs our conscience, a fire begins to burn within us, like the fire of hell, and then we no longer think of a distinction between gross and trivial sins. I advised her to learn from the quoted example, that God frequently improves the occasion of a wrong lately committed by us, to bring to our mind the mass of sin, that fills our hearts, so that we may repent, and ask his forgiveness for Christ' sake. Finally I dismissed her by bringing the following text to her recollection: "*If we confess our sins, God is faithful and just, to forgive us our sins, and to purify us from all iniquity.*"

German settlers on *St. Simon's island*, about 150 miles South of Savannah, in and near a town called *Friederica*, having applied for a preacher to the English society for the propagation of christianity, *Pastor Driesler* was sent to them in 1743. In Feb., of the succeeding year, he visited the brethren in Eben Ezer, and Mr. Bolzius gives him the following testimony in a letter dated Feb. 24th, 1744. "Mr. Driesler arrived yesterday. He labors with the blessing of God in his small congregation at Friederica, consisting of 62 souls. The commandant of the Fort, Captain Horton, gives him an honorable testimony, and we trust, our friend will be an instrument to the salvation of many souls. Next Lord's day he is to preach in Savannah, this day he preaches here, both in Zion and in Jerusalem church."

In the spring of that year a Spanish fleet and army attacked the Fort and town of Friederica, threatening also Savannah and Port Royal, but were defeated.

In the month of January, 1745, it pleased the Lord to call his servant, Pastor *Israel Chr. Gronau*, from his labor to everlasting rest. Pastor Bolzius describes the last days and hours of his beloved christian brother, in a letter to Senior Urlsperger, in Augsburg, as follows:

“Last Friday, the 11th of this month, at 10 o’clock, P. M., it pleased the Lord to call my dear brother and colleague to his rest. He fell asleep full of joy in his Savior. On a stormy and rainy day, nearly a year since, he was preaching to the Germans in Savannah. On that occasion he caught a severe cold at church, so that he with great difficulty performed service here on the succeeding Sunday. Notwithstanding the use of the best means in our power for his recovery, his weakness increased and his health declined. During the last six weeks of his life he was afflicted with a continued fever. The time of his illness has been a source of edification to us, who were daily about his person. His heart continually enjoyed communion with his Redeemer, nothing troubled him, for he tasted the reconciliation with God, and the joy and peace of the Holy Ghost. He was always engaged in prayer and praise of his Savior. Every text, treating on this subject of all his desires, left deep impressions on his heart, and was the nourishment of his soul. He was perfectly resigned, received the medicine, that was administered, as well as every kindness shewn him, with gratitude to God, and was delighted, when visitors prayed with him. A few days previous to his departure, he participated in the solemn memorial of his Sa-

vior's sufferings and death, with a longing desire.— Four days previous to his departure, the fever became so violent, that he was frequently delirious. On recovering from a paroxysm, he expressed his fears, of having perhaps unconsciously said something unbecoming the christian. But this was not the case, since even his imagination was filled with his Savior, and all his conversation during his mental absence, had reference to that Redeemer, in whom centered all his affections. On Friday evening, his friends supposing that his end was approaching, I was sent for, and offered up a prayer at his bed-side, and though my dear brother was then so feeble, that he could scarcely breathe, he still pronounced every word of the prayer after me very distinctly and with deep emotion. I then pronounced the Lord's blessing upon him, and took leave of him in these words: "*Love makes us acceptable.*" He still recognized all the neighbors and friends, who stood around his bed, calling upon them to praise God. To his wife he observed, "*she ought to be the first,*" but we know not, whether he meant, that she ought to be the first in praises to God, or that he hoped, she would be the first of the bystanders in following him to eternity. When one of the Salzburg brethren took hold of his hand, which Mr. Gronau had lifted up in praise to God, to cover it with the bed-clothes, he desired, that the friend might support his arms, in the uplifted position, in which he had held them. This being done, he exclaimed:—*Come Lord Jesus! Amen, Amen.* With these words he closed his eyes and lips, and entered into the joy of

his Lord, full of peace." So ended this servant of the Lord! May our end be like his!

The following extract of another letter of Pastor Bolzius is characteristic of his christian humility. It is addressed to Senior Urlsperger, in Augsburg, containing the request for a brother clergyman in the place of his departed friend and brother, Gronau.—“May God send me a faithful and good man,” says he, “in the place of my departed friend. Will you have the goodness to select such a one for me, in as much as I shall not be able for any length of time to bear the burden of business, that overwhelms me. I too feel the approach of age, and may unexpectedly be called away. Could I have my own wish, I would ask the favor of you to send a *Pastor primarius* to this place, so that I might take the station of my departed brother. My mind has frequently dwelt on this subject, especially during the last illness of Mr. Gronau; and I can assure you, that I would prefer, by far, being adjunct to the new pastor, to the retaining the station I now hold; for I am too weak, to stand in the front of the battle. May God make an arrangement of this kind practicable.”

The southern portion of the church met with another loss during this period. Rev. Mr. Driesler departed this life at Friederica in 1744. He had attended for some years to the congregation at Friederica on St. Simon's island, as observed before, and had occasionally preached in Savannah and Charleston. He had drawn his support from no society in Europe, but from the English commanding officer in the fort near Fried-

erica. On his arrival he found his parishioners nearly in the same condition, in which Dr. Muhlenberg had found many congregations at the North. The pastors of the Salzburg congregation at Eben Ezer give him the testimony of a faithful servant of the Lord. After his departure a Mr. Zuebli, from Switzerland, seems to have had the charge of that church, but it does not appear, that he was in any way connected with our Ebenezer brethren.

Their Journal of that time mentions among other things, that many Lutherans were settled in and about *Orangeburg* in South Carolina, and that their preacher resided in the village of Orangeburg, however no mention is made of his name, nor of any thing else, connected with his office. From one circumstance mentioned without particular reference to that congregation we have to infer, that the spiritual state of that church was by no means pleasing. A Mr. Kiefer, a Salzburg emigrant and member of the Ebenezer congregation, was living on the Carolina side of the river Savannah, whose mother-in-law resided at Orangeburg, whom he occasionally visited. On one occasion he remarked after his return to his minister, Pastor Bolzius, that the people at Orangeburg were manifesting no hunger or thirst after the word of God, he was therefore anxious that his mother-in-law should remove to his plantation, so that she might enjoy the opportunity of attending to the preaching of the word of God, which she greatly desired.

In 1746 the *Rev. Mr. Lemble* arrived in Ebenezer, as assistant preacher. Pastor Bolzius received him

with open arms. After some time he married the widow of his predecessor, Pastor Gronau. Mr. Bolzius expresses his great satisfaction at the choice the friends of Ebenezer in Europe had made in the person of Mr. Lembke, both in his Journal and in private letters. Not less pleased were the members of the congregation with their new minister, and it was soon apparent, that the Lord granted his blessing to the ministration of his word through the instrumentality of his servant.

CHAPTER II.

From the first Synod of the Lutheran church in America, to the Declaration of the Independence of the United States. From 1748 to 1776.

The work of the Lord among the Protestant German population in the North American colonies, required new laborers from time to time. It was not an easy task to the friends of the Lord's cause in America, to supply the wants of the German church with suitable Pastors. This difficulty induced the Theological faculty of the university of Halle to propose to Dr. Muhlenberg the formation of a Synodical body in Pennsylvania, with power to examine and ordain the ministerial candidates already engaged in the service of the American church, as well as to take, in future, such other measures, as may advance her interest.— This Synod met, Aug. 14th, 1748, in Philadelphia.— The ministers present were :

DR. HENRY MUHLENBERG,	REV. MR. BRUNHOLZ,
REV. PROVOST SANDIN,	“ J. C. HARTWIG,
“ MAGISTER NAESMAN,	“ HANDSCHUH.

Provost Sandin and Magister Naesman were of the Swedish Lutheran church. Both participated in the conferential consultation, as also in the examination and ordination of the proposed candidates ; conse-

quently these Swedish brethren, though the government of the Swedish Lutheran church is Episcopal, acknowledged the *actus ministeriales* of the German Lutheran church, in which the mode of inducting ministers into the clerical office is consistorial.

Besides the above named ministers, the lay delegates from the respective churches, and the candidate, *John N. Kurtz*, were present. Some of the occurrences which signalized the first American Lutheran Synod are so remarkable and important, that an extract from its proceedings cannot but be interesting to every member of our church.*

The members of the Synod having assembled in the parsonage house in Philadelphia, Aug. 14th, 1748, proceeded thence in procession to St. Michael's church. After the singing of a hymn, a letter of congratulation from the first Swedish minister, was read, whom business prevented from attending in person. Dr. Muhlenberg was elected President of the Synod. The first Synodical business seems to have been the solemn dedication of St. Michael's church as a house of worship for members of the Lutheran communion. After two addresses from Pastor Muhlenberg and Provost Sandin, to the assembled congregation, in which the Speakers directed the attention of Synod and people to the fact, that the corner stone of this church had been laid, that the building erected on the same should be an edifice, in which the doctrine of the Ev. Luthe-

* This extract is taken from "*Nachrichten aus Pennsylvanien*;" i. e. Accounts from Pennsylvania, published at Halle, from letters and journals of Dr. Muhlenberg, and others.

ran church, built upon the ground of the Prophets and the Apostles, should be taught according to the unchanged Augsburg confession, and the other Symbolic books ; the church was solemnly dedicated to the use of the preached word and the dispensation of the holy Sacraments in conformity to the Symbolic books, and the church council were earnestly admonished to watch as long as Almighty God should protect the building against accidents, that this house might be preserved and kept for the above named purposes to the latest generations. After the singing of some verses, both ministers, lay delegates and people, knelt in prayer before God. One of the Swedish and one of the German ministers addressed the throne of grace fervently ; the former in the Swedish, the latter in the German language. After the prayer, Baptism was administered to an infant, after which Pastor Handschuh delivered a sermon, at the close of which all the ministers, delegates, and a number of the congregation, surrounded the Lord's table. In the afternoon of the same day *Pastor Hartwig* preached on the text : "*His blood will I require at thy hand.*" Ezek. xxxiii. 8. After sermon the ordained ministers, both Swedish and German, surrounded the altar, the formulary of ordination was read, and under the imposition of hands of all the ministers, the candidate, *N. Kurtz*, was solemnly set apart for the work of the ministry.

The settlement at Waldoborough, in Maine, was lying waste, as already observed, until after the *peace of Aix la Chapelle*, in Oct., 1748 ; when the tragic story of the destruction of the old settlement, or some

other incident turned the thoughts of other Germans towards the same region for a place of refuge. Sympathies have strong attractions, and the soil, that had drunk the blood of their martyred brethren, was to them consecrated ground. Hence a German gentleman by the name of Crell, early in 1750, made a voyage across the Atlantic, on an errand of inquiry, what places would be found most eligible, and what encouragement could be given to emigrants. He presented a memorial to the General Court of Massachusetts, in which he proposed to remove a considerable number of Protestant families from Germany to this country, provided a favorable prospect offered, of supporting themselves here. The Governor recommended the petition to the Legislature, stating that he deemed it important to encourage the settlement of these Germans among us, as they would introduce many useful manufactures and arts. The Legislature, being of the same opinion, adopted provisional measures for their accommodation and comfort; for naturalizing them and their families, and for encouraging their ministers and interpreters on their arrival. The next year, 1751, between twenty and thirty families came over, with Mr. Etter, their interpreter, and their necessities were relieved the ensuing winter at the public expense, as well as by private charities. Even beds, bedding, and other articles were furnished them, till their removal to Broad Bay, and other places of residence. Thus the German settlement was revived at the present Waldoborough in the spring of 1752. At the same time, Gen. Samuel Waldo, principal pro-

prietor of the Muscongus patent, seized upon the occasion as a favorable one, to increase its settlement, and sent his son to Germany, who issued circulars, promising every man, who would emigrate, and reside upon his patent, a hundred acres of land, and also assistance on the soil to make beginnings there.

Encouraged by these offers, about 1500 Germans emigrated, from time to time, and settled at Broad Bay and at Broad Cove, on the westerly side of the Muscongus river. In the outset some of the settlers had brought money with them, and lived comfortably, while the living of others was very poor, and their sufferings great. Early in the French war, which commenced, 1755, they were attacked and cruelly treated by the Indians, some being killed and others carried alive to Canada.—But the war was hardly closed, when this quiet and excellent people were perplexed with troubles from another and unexpected quarter. By the report of a committee, Feb. 3, 1762, accepted by the Legislature, the Waldo or Muscongus patent was confined between the rivers Penobscot and Muscongus; and consequently all the inhabitants on the westerly side of the latter river, which constituted the greater part of the plantations, were without any title to their lands, as the deeds from Waldo gave them none. Hence they were liable to lose their buildings and improvements, and be turned out of doors. In this dilemma, the troubled settlers at once, to the number of 50 or 60 families, re-purchased their lands in 1763–4, and took deeds of the Drowne proprietors, who had established their title to them, under an old

patent of 1631 ; granted to Eldridge and Aldsworth. At the same time a possessory right, called the "*Brown claim*," was raised to the same lands, in virtue of ancient settlement and occupancy ; and many attempts were made to establish this title. Others of the German settlers had made their improvements within the bounds of the Waldo patent, as recognized by the Legislature ; yet, not having obtained any deeds from General Waldo previous to his death in 1759, they were molested by his heirs. Thus they were left in the midst of extreme affliction, contrary to every principle of justice and good faith, without the least remuneration or indemnity for all their losses. Justly affronted by such neglect, ill treatment and injury, disappointed in their expectations, displeased with the climate, and determined to be rid of law suits, a large number of families resolved to leave the settlement for a Southern climate. They sold their rights of possession for what they could obtain, and in 1773 removed from Maine, and joined their German Brethren in South Carolina, under the benevolent auspices of its Legislature. It was with the deepest regret, that their neighbors and brethren parted with them. Nay—all, who knew any thing of them, lamented their removal,—for they were mostly husbandmen of excellent moral character, and considerable agricultural skill, distinguished for their industrious and economical habits. Of those who went to Carolina with *Rev. Mr. Silly*, their pious clergyman, some remained in the South, most of them, however, returned ; the expense incurred, and loss of time, having greatly in-

creased their indigence. But they were received with open hearts and open arms. These emigrant settlers came originally from different parts of Germany.—When they first settled at Broad Bay, now Waldoborough, they formed a church in two branches, of German Reformed and of Lutheran professors of religion. Though at first destitute of a minister, they appear to have met on the Lord's day, for mutual edification. It seems, that previous to the removal of a number of these Germans to the South, they had attended the ministry of Mr. Silly, and after his departure they obtained the services of the *Rev. John M. Schaeffer*, in year 1762, who continued to officiate for them until his death in 1782.

In the commencement of 1750, the congregation at *Schoharie* resolved to build a house of worship. The corner stone was laid by the Pastor, Mr. Sommer, with appropriate solemnities, May the 10th, 1750, and on the 6th of May, 1751, it was dedicated to the worship of Almighty God. Towards the close of the same year, he took farewell of the congregations at Stone-Arabia, Little Falls, and Canojoharie, and gave these churches into the charge of the *Rev. John Frederick Rees*. But let us not suppose that Br. Sommer left these charges, because he hoped to lessen his labors; no, his sole aim was, to turn his attention to places still destitute, as soon as he saw one portion of the church provided with the bread of life. In 1758 he took charge of a newly formed congregation in the town of Cobleskill. He continued his extensive activity until 1768, when, by a dispensation of Divine

Providence, he was deprived of his sight. He still continued, however, to attend to the duties of his office with great faithfulness in the Schoharie congregation, not without blessing, for twenty more years.— During his ministration he received 443 persons by confirmation into the church at Schoharie.

In the year 1748 the Lutheran inhabitants of the town of Reading, in Pennsylvania, had formed themselves into a congregation, and applied to the ministerium, assembled in Synod, for a Pastor. The *Rev. John Albert Wygandt*, who some years before had been engaged by a colony of Germans, from the Palatinate, as their preacher in America, though only a candidate of Theology, was sent to the congregation in Reading by the ministerium, as preacher and instructor of the young, with the hope that, meanwhile, salutary and scriptural order would be introduced into that church, so that an ordained minister might be sent to them.

Pastor Hartwig was the minister of the Lutheran congregations in the county of Hunterdon, New Jersey, but soon after the first Synod, accepted the call as minister of the congregation in the city of New York.* This congregation consisting of members from

* New York having been taken possession of in 1613, the Remonstrants, or followers of Arminius, being deprived of many of their rights as citizens in Holland after the Synod of Dortrecht, 1618, sought for new homes in various parts of the world, and some of them came to New York, then called New Amsterdam. After the repeal of the edict of Nantes in France, Protestant Frenchmen united with the refugees of Holland in the building of a house of worship. When England had taken possession of the colony, 1664, German Protestants from the Rhine settled in

three nations, Hollanders, Germans, and French, had not been united heart and hand, because the members of each nation were desirous that service should be performed in the language of the respective countries, from which they had proceeded, each party being too weak to form a church, and it was almost impossible, to obtain one minister, able to do justice to his office in three different languages. To all this is to be added, that since the beginning of the 18th century the number of German members had increased so much as to constitute by far the majority of the congregation, and consequently they were desirous of having the service performed in the German language, while the original constitution or charter of the church prescribed that it should be performed in the Holland or Dutch language. In consequence of these bickerings and disagreements, Pastor Hartwig, soon discovering his inability to produce harmony and friendship among the members of a church so distracted, requested Pastor Muhlenberg to visit this congregation, with a view to restore harmony. All the faithful members of the church united their entreaties with those of Pastor Hartwig, so that the Doctor resolved to pay them a visit; previously, however, another Synod was held in May, 1749, at Lancaster, during which *Candidate Schaum* was ordained pastor of the church in Yorktown. The ministers present at this Synod were, Muhlenberg, Brunholz, Handschuh, N. Kurtz, and

New York, many of whom understood either the Dutch or the French language, and therefore united more readily with their Protestant brethren of these nations, than with the English.

Schaum. It appears, from the Journals of that time, that there were Lutheran congregations in the State of Virginia, in as much as it is stated that Rev. Mr. Klug, from Virginia, paid a visit to Dr. Muhlenberg. During the visit of the latter, in N. York, he perceived that the Rev. Mr. Hartwig was not calculated to restore peace to the distracted congregation of New York, and prevailed on him to accept a call from the congregations in Dutchess county, viz: Rhinebeck and the Camp. About this time, the congregations on the North river began to discover the importance of the grant of lands made to them 50 years before; but these lands had been seized by the colonial governors, and by them had been converted into objects of speculation. Remonstrances were made, but empty promises of grants of land in the western portions of the colony, in exchange for the lands on the Hudson, were all they could obtain. Pastor Muhlenberg succeeded during his visit in New York to restore peace to that congregation, by stipulating that in Grace church the services should be conducted in the Dutch language, agreeable to the charter, and the church agreed to aid the German part in the erection of a new building in William, corner of Frankfort street, in which the word of God should be preached in the German language.

Among the remarkable occurrences of 1749 we notice the printing of the first American edition of Luther's catechism, published in Franklin's printing office, Philadelphia. In the same year a new Lutheran church was finished at *New Germantown*, State of New Jersey, and solemnly dedicated to the service

of God by the Brethren, *Brunholz, Handschuh, Hartwig, Schaum and Kurtz*. This building is still in use as the place of worship of that congregation. In the middle of the 18th century the number of German Lutheran ministers ordained in the English North American colonies, excepting Nova Scotia, amounted to sixteen, of which eight were connected with the Pennsylvania Synod; of the others, four resided in the colony of New York, one in Maryland, one in Virginia, and two in Georgia. Although distance of residence prevented half of their number from a personal attendance at the yearly Synodical meetings, still a brotherly connexion was maintained between these brethren, by mutual correspondence and occasional visits.

As an evidence of the harmony still existing between the Swedish, Dutch and German Lutheran ministers about that time, we mention, that at the meeting of Synod in 1754 at New Hanover, ministers of the three nations not only participated as members of that body in its consultations, but they also agreed to keep a day of humiliation, prayer and thanks, in their respective churches, at the time appointed by Synod.—Other proofs of this existing harmony occurred several years later, of which notice shall be taken in the proper order of time. Difficulties had arisen in the congregation at Lancaster, in Pennsylvania, between their minister, Pastor Handschuh, and some members of the church; attempts at a re-union and restoration to order having failed of success, Pastor Handschuh left that congregation, and accepted the pastoral care

of the church in Germantown, near Philadelphia. At the Synod held in Philadelphia in 1751 were present, Muhlenberg, Brunholz, Handschuh, Hartwig, Kurtz Wygandt, and Shenk. Rev. Mr. Schaum was unable to attend, on account of illness. These Synodical meetings were attended with many blessings. They served on the one hand to strengthen the bonds of love and christian fellowship between ministers and people, and on the other the public services on these occasions were blessed to the awakening and edifying of many of the hearers. Towards the close of the year the Brethren, *Heinzelman*, *Fr. Schulze*, and *Gerok*, arrived in Philadelphia, from Germany. The Brethren Heinzelman and Schulze had been ordained by the consistory of Wernigerode, in Lower Saxony, and Pastor Gerok by that of Darmstadt, in Hessia. Pastor Heinzelman became the assistant preacher to Pastor Brunholz, in Philadelphia, Pastor Schulze accepted a call from the churches at New Goshenhoppen and Indian field. Pastor Gerok was invited to take charge of the church at Lancaster.

We observed above, that the number of regular Lutheran ministers in the North American colonies, Nova Scotia excepted, amounted in the middle of the 18th century, to sixteen; they administered to the spiritual wants of about forty organized congregations, scattered over the large continent from Maine to Georgia, of whom twenty-three were in connexion with the Synod of Pennsylvania, the others being at too great a distance to derive any benefit from that connexion. The state of the church was by no means what it ought to

have been. The ministers frequently complain of the worldly spirit ruling among the flocks entrusted to their charge, and justly ascribe this lamentable state of things to the want of instruction, which had existed previous to the organization of the churches, and to the scarcity of ministers to supply the spiritual wants of the people. Notwithstanding the faithfulness and persevering efforts of the ministers in the discharge of their duties, they were unable to attend to the scattered churches as they desired, and as the situation of the people required. The natural inclination of mankind to worldly objects, and consequent aversion perseveringly to attend to the concerns of the immortal soul, also greatly impeded the effects of the word of God. Pastor Brunholz says in a letter to a friend in Halle, written in 1752: "I cannot say much in favor of the large body of our people. The Lord has given me a gleanings in some few, who have been awakened by the word, to seek the paths of peace, and who are anxious to be prepared for the rest of God. Among our young people I have been able to labor with greater satisfaction. The instructions given them, have been peculiarly blessed. Many of our youths take their Bibles to church, look for the quoted passages, and give suitable answers to the questions proposed." The first heralds of the gospel in our American church manifest in all their actions a strong desire for the introduction of church discipline. The church regulations, introduced by Pastor Muhlenberg into the congregations which he was instrumental in forming and organizing, contain the foundation of an excellent dis-

cipline; all our Liturgies, both ancient and modern, refer us to the existence of a church discipline in the reception of all new members, to whom the privileges of the church are granted, "*so long as their conduct shall correspond with their profession.*" These very expressions manifest, that we acknowledge the existence of a body in the church, which has power to say, whether the walk and conversation of the members does correspond with their profession, and this power is in the church regulations of Pastor Muhlenberg, vested in the church councils and the congregations in the first instance, and both practice as well as the statutes of the Pennsylvania Synod shew, that the exercise of such discipline has been sanctioned by the Synod, and that in cases of any *unbecoming or immoral conduct of ministers*, the Synod and Ministerium were applied to as judges. The objections to church discipline frequently made in modern times, and supported by the assertion, that such discipline is not recognized in the European Lutheran church, is inapplicable to America. For in countries, where church and State are united, the powers of jurisdiction are altogether in the hands of the civil law, and the consistories and Synods are not permitted to interfere, except in Holland, where the Lutheran church being merely tolerated, and consequently without provision by law, was, in regard to discipline, wholly subjected to the rules of the Amsterdam consistory, which exercised a spiritual control over ministers and lay members, connected with the church in the Netherland dominions. But according to the free institutions of

our own country, the civil arm has no connexion or authority over the church, which is left to manage its own affairs. A church government, unconnected with the civil authorities, is therefore absolutely required among us, and consequently also bodies, to exercise the same; and unless unlimited power were granted to these bodies, a code of laws is as necessary in the church, as it is in the State.

There are also other reasons why a church discipline in the American christian denominations should be acceptable and dear to their respective members. In Europe, the people are, by birth, members of some christian denomination, as they are, by the same, citizens or subjects of some realm; but in America we become members of a church by our own choice, and therefore ought with the same readiness take upon ourselves the obligations of that society with which we voluntarily connect ourselves, which we exercise in acquiescing in the civil institutions of our country, which the forefathers of the American people have framed for the good of the whole and of each individual part, as well as for the preservation of our liberties. But it is time that we return from this digression, and take up the thread of history.

Pastor Wygandt, who had for some time ministered to the congregations in Hunterdon and Morris counties in New Jersey, but had accepted a call to serve the congregation in New York city, and the churches situated in Bergen and Rockland counties, was laboring in this field with the blessing of God; so that when Dr. Muhlenberg re-visited these congregations,

he found them enjoying spiritual peace and prosperity. Pastor Schenk was his successor in Hunterdon county. Not so pleasing were the circumstances in the town of *Reading*, Berks county, Pennsylvania. A call had been tendered to a Magister Wagener, which had been accepted. Disharmony, however, soon arose between him and the congregation, in consequence of which the connexion was dissolved, and Candidate *Schumacker* was finally chosen pastor. This took place in the year 1752. About the same time, Pastor Housil took charge of the congregation of Fredericktown, in Maryland. This brother came from Nova Scotia, whither he had been sent by the Lutheran consistory of *Rotterdam*, in Holland. The accounts published at Halle, in Germany, concerning the Lutheran churches in America, make frequent mention of German settlements in that British province, and also, that Pastor Muhlenberg received a call from that quarter, which he, however, did not accept. Later dates not only confirm the existence of Lutheran congregations in that country, but add, that they are numerous, and that a Bishop, ordained in Sweden, superintends the churches, the greater part of which are situated West of *Halifax*, in the county of *Lunenburg*. It is deserving of notice, that the congregation of Frederick stipulated in the call presented to Mr. Housil, that he was to form a connexion with the Synod of Pennsylvania; a circumstance which evidently proves that this congregation considered a Synodical bond of union essential to the welfare of the Lutheran church. We have, on several occasions, in this volume, given examples

from which the harmony and union between the Swedish and German Lutheran pastors and churches appear in the clearest light. This bond of union not only continued, but seems to have been strengthened toward the close of the sixth and during the seventh decennium of the 18th century. At the funeral of Pastor Heinzelman, in Philadelphia, Provost Acrelius, of the Swedish church, preached the funeral sermon in English, baptized his son, who was born 24 hours after the death of his father, and stood God-father on that occasion; and when, after the departure of Pastor Brunholz in 1757, Pastor Handschuh was for some time the only German Lutheran minister in Philadelphia, Provost Wrangel, of the Swedish church, assisted Pastor Handschuh for some time, by preaching German in St. Michael's church every Sunday evening. During the year 1760, a Synod of the united American Lutheran church of the Swedish and German nations, was held at Philadelphia. Provost Wrangel, read the instructions, which he had received from the Swedish Archbishop of Upsal, in regard to the brethren of the German church. The most important articles thereof are, that he, together with the Swedish ministerium in America, should endeavor to live in brotherly harmony and friendship with the German American ministerium, that they should attend its yearly Synodical-meetings, and invite the German ministers to participate in the deliberations of their conventions, and that the Swedish ministerium should assist the German Brethren in promoting the welfare of the united American Lutheran church of both nations. Pastor Wrangel acted

in conformity to these instructions, not only during the sessions of that Synod, but during his stay in America. He was present at all the meetings of the German Synod, with those of his brethren, who understood and spoke the German language; they assisted in the examinations of the candidates and in their ordinations, and in one case, Provost Wrangel ordained a German Lutheran minister. We mention this circumstance to show, that, though the Swedish Lutheran church is Episcopal in its Government, it nevertheless recognises the ordination of the German branch of the same church, and its consistorial mode of setting apart and of inducing Pastors into the ministry. During the sessions of this Synod, the English translation of Luther's smaller catechism, by Dr. Wrangel, published that year for the use of the Swedish Lutheran churches, was approved of by the ministerium of the German nation, and recommended for introduction in those churches, in which the English language began to prevail. The ministerium of the united church likewise decided, during this meeting, several important pastoral questions, of which the following are peculiarly deserving the attention of ministerial brethren of the present day. The first was: "*Is it expedient, to continue the yearly meetings of pastors and lay delegates?*" The decision by vote, was as follows: "It is highly expedient and useful that laborers of one master, and in one vineyard, should be intimately acquainted with each other, that the bond of christian love may be cemented, that ministers may consult together on the extension of the kingdom of God, and each one, according to the measure of grace

received, may labor for the common good that they may encourage, exhort and comfort each other, decide questions of conscience, in love, with mildness, simplicity and christian humility: that they may discover and amend mutual failings; settle differences and causes of suspicion, in as much as a family or kingdom at variance with itself cannot stand; and as a spiritual union and harmony among ministers is calculated to make a deep impression on the minds of friends and foes, a Synodical meeting is calculated to keep out of the church disorderly men, pretending to claim the ministerial office, and by its means our young ministers may also enjoy opportunities to learn from the experience of the elder."

The second question was: "*Where shall this yearly Synodical meeting be held?*" Reply: "Change is necessary and useful; our congregations have an equal right, none is subject to the other,—next year the Synod shall be held at Lancaster."

The third question: "*Which is the best method of instructing children in the doctrines of religion?*"—Answer: "The same catechism is to be introduced into all our churches; the congregational schools are to be frequently visited by the pastors; in the families, meetings for private edification are to be attended to, as also catechisation of the young people in the presence of their parents, the religious truths are to be presented to the household in a simple, plain and impressive manner, and the young are to be directed *to the proper Scripture proofs*. Excessive memorising is to be discountenanced, and whatever children do memorise, is

to be explained, so that the christian doctrines may not only be instilled into the memory, but also be comprehended *by the understanding and the heart*. During Pastoral visits the minister ought also to exhort the members, not to introduce any injurious books into the family. Both ministers and school teachers should earnestly strive, that the word of God may continue to be held in the highest estimation by the people connected with our church."

The fourth question: "*Which is the most advantageous method of preaching the gospel?*" Answer: "A chapter of the Bible ought always to be read, the sermon ought never to last longer than three quarters of an hour, and it ought afterwards to be reviewed by questions and answers. Depth of learning ought not to be brought into the pulpit; the preacher ought to condescend to the comprehension of the most illiterate;—subjects ought not to crowd each other, but should be fully proved, and practically applied to the heart. Personalities should never be brought into the pulpit, but be settled during pastoral visits; the ministers ought to sow in tears, keep in view the edification of every individual member of their flock, and to take heed to themselves and the doctrine."

The fifth question: "*What have ministers to observe in regard to the doctrine of the Lord's Supper?*" Answer: "The doctrine of the Lord's Supper is by no means to be neglected, but is to be explained agreeably to the word of God. This doctrine is frequently handled in a cold and indifferent manner, sometimes also too high and incomprehensibly, and by others

with too much neglect. If this doctrine is properly understood, and applied as the best friend of man desired it should be, it becomes a consoling means of grace, an assistance in our conversion, a practical application of the doctrine of the atonement, an essential part of the new covenant, a treasure exceeding all other treasures.”

Messrs. *William Kurtz* and *Paul Brizelius* were examined before the Synod, and received candidate license to preach and to administer the Sacraments. Pastor Muhlenberg was during the recesses of the Synodical meetings, unremittingly engaged in building up the Redeemer's kingdom within the precincts of the American Lutheran church. In Hackensack, Bergen county, he introduced *Pastor William Graf*, as minister, organized the congregation of *German Valley*, in Morris county, of the same State, and inducted Mr. Brizelius into the ministerial office of this and the New Germantown congregation in Hunterdon county. The congregation in Fredericktown, Maryland, was also visited by him about that time. It appears from the records, that both in Virginia and Maryland, a law had been passed, which obliged all the inhabitants of these colonies, to what church soever they might adhere, to pay a ministerial tax, from which the English Episcopal clergy were to receive their support. The German congregations in those regions applied to Pastor Muhlenberg to intercede for them, that a portion of this tax might be applied to the relief of the German Lutheran clergy, whose congregations could not be benefitted by the

services of the Episcopal ministers, on account of the difference in the language. Dr. Muhlenberg did make application to the colonial government during his visit for that purpose, and obtained the promise that £600 currency should be paid by the proper officer to the Lutheran clergyman as German county minister, and the Doctor was invited to accept this situation. The congregation in Frederick united their wishes with those of the government, but Pastor Muhlenberg did not see fit to accede to the wishes of either. In 1760, the church in Yorktown was set apart for the service of God, by Messrs. Wrangel and Borell, of the Swedish Lutheran church, and Messrs. Gerok and John N. Kurtz, of the German ministerium. At the Synod of 1762, held at Philadelphia, ten German and three Swedish Lutheran ministers attended with their lay delegates; Provost Wrangel opened the Synod by an address in the German language, and Pastor Muhlenberg was elected President of the German and Swedish Lutheran ministerium. The congregation at Winchester, in Virginia, applied during this session for connexion with the Pennsylvania Synod, and was admitted. The church regulations, which about this time were introduced into the congregations of New Providence, Philadelphia, New Germantown, in Jersey, and in other places some of which are extant to this day—those of the Philadelphia congregation were printed in the German language, in the accounts from Halle, to which repeated allusion has been made in this volume, and which we would cheerfully translate, did we not fear to enlarge this work too much,—we say, these reg-

ulations afford us another proof of the deep felt anxiety of the fathers of the American Lutheran church, to bring order into the affairs of the different congregations, by the introduction of mild, but thorough-going rules for their government. The *printed* regulations of the Philadelphia German Lutheran church will readily convince every reader of them, acquainted with the German language, of the sincerity and truly christian disposition of those servants of Christ, who endeavored to introduce them into the churches, and no less of their deep knowledge of man, *which prevented them from asking of their fellow-worshippers, more than wisely could be demanded, under existing circumstances; and yet so constructed, that a truly christian mind will, by a careful reading of these church rules, discover but very few omissions of any importance in regard to church government.* But our fathers in the ministerial office not only manifested a noble anxiety to promote good order within the pale of the church, and to live in brotherly harmony with the Swedish Lutheran ministerium in America, but they also loved and esteemed the servants of Christ in other christian denominations. Both Swedish and German ministers manifested by brotherly visits to the clergy of other confessions, that they were liberally disposed, and were desirous of maintaining a christian friendship for and with all, who love the Lord Jesus in sincerity and truth. This course of conduct failed not to produce a reciprocal good will among the servants of our Lord in other churches. Brotherly kindness was, on all sides, extended to our preachers; they received the

most friendly invitations to attend the conventions, conferences, associations and Synods of Sister churches, which civilities they, in their turn, cheerfully reciprocated. Pastor Muhlenberg, for instance, attended, by special invitation, a convention of the English Episcopal church, and was received with distinguished kindness. On another occasion the celebrated Presbyterian *minister, Tennant*, paid Dr. M. a visit, concerning which the latter expressed himself, in a letter to a friend, as follows: "*The visit of Rev. Mr. Tennant I considered as a season of spiritual refreshment.*" Another time the Brethren, Muhlenberg, J. N. Kurtz, Wrangel and Brizelius, attended the solemnities of the commencement of Princeton college, by special invitation. In 1763, three ministers of the Episcopal church, Messrs. Durkee, Richard Peters, and Ingliss, three Presbyterian clergymen, Dr. Tennant, Dr. Finlay, President of Princeton college, and the Presbyterian minister at Newark, in Jersey, and *Rev. M. Whitfield*, delighted our German and Swedish brethren with their presence and attention during the Synodical sessions. Mr. Whitfield preached on that occasion, at the express request of the Lutheran ministerium, and also attended the examination of the children of the Philadelphia congregation in the truths of the christian religion, at the close of which he endeavored, in his own happy manner, to impress the mutual duties of parents and children, on the hearts of all present.—*Rev. Mr. Bager* arrived in 1762, from Germany, and was recommended by Drs. Wrangel, Muhlenberg, and Gerok, to the congregation in the city of New York.

In October, 1764, the Lord called his servant, Pastor Handschuh, after a labor of $16\frac{1}{2}$ years in the German Philadelphia congregation, into his eternal rest. In consequence of his departure and the translocation of other ministers, partly to newly formed congregations, Philadelphia and several other old established churches became almost destitute. Assistance could only be looked for from Germany, and Dr. Muhlenberg lost no time in representing to the Theological faculty of Halle, the pressing wants of the American Lutheran church. In May, 1765, the *Rev. Messrs. Voigt* and *Krug*, and in Oct., *Rev. Christopher Immanuel Schulze* arrived in Philadelphia, from Germany. *Pastor Voigt* received a call to Germantown, near Philadelphia, *Pastor Krug* to Reading, and *Pastor Schulze* was appointed second minister in the Philadelphia congregation. The numerical strength of that church may be gathered from the circumstance, that after the adoption of the aforementioned church regulations, more than 700 heads of families signed the same. Forty congregations, situated in Pennsylvania, Jersey, New York, Maryland and Virginia, were at that time in connection with Synod.

The external increase of the Philadelphia congregation made it necessary to think of the building of another edifice, as in St. Michael's church the half of the members found no longer accommodations. The corner stone of *Zion's church* was therefore laid with great solemnity, in 1766. Among the documents deposited in the same is one, which gives an account of the origin and progress of the Evangelical Lutheran church

in Philadelphia. The closing paragraphs of this document richly deserve a place in the history of our church, in as much as they are chiefly addressed to posterity. “And now, dear children and children’s children, we commend you to God and the word of his grace, who is mighty to build you up, and to give you an inheritance among all, who are sanctified. We confidently trust, that *we* are not guilty of your blood, if *you* neglect your salvation in the wilderness of this world. Small has been our beginning, and even now our prospect is by no means flattering, in view of the great undertaking before us. But the whole congregation has cheerfully offered its gifts with the utmost liberality. Observe therefore, diligently and carefully, your church regulations, that, in virtue of them, you may always be provided with pastors and teachers, who take heed to themselves and the flock, over which the Holy Ghost shall have set them as overseers, that they may feed the church of God, which he has purchased with his own blood ; and act towards these your teachers so, that they may discharge their duties with joy and not with grief, for that is unprofitable to you. Take heed also through the grace of God and his means of grace, that you may become and abide fruitful branches in Christ, the true vine, children of light, members of his spiritual body and living stones of the heavenly Zion. Suffer no disharmony or party spirit to arise among you, but quench its first appearance with christian love and mildness. Act kindly and neighborly towards the members of our sister churches, and do to them, as you wish that they should do to you. Hold fast what you have,

that no one may take your crown. Let that mind be in you, which was in Christ Jesus, and walk, as he did walk. And if in following after him, you are tempted by trials and sufferings, think it not strange, but rejoice, when you suffer with Christ, so that in the revelation of his glory you may have everlasting joy. Now the God of peace, that brought again from the dead, our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you, that, which is pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever."

About this time Dr. Wrangel was afflicted by a dangerous illness, so that his friends for some time despaired of his recovery. The Lord, however, blessed the means employed for the restoration of his health. During his illness, his greatest grief was, of not having done enough for his Lord and Master.—The same complaint is frequently expressed in the letters of the other fathers of our church. Though engaged in the work of the Lord in the midst of difficulties and trials, of which we can scarcely have a conception in our day, in poverty and want, in heat and in cold, still they often lamented their weakness, neglect, and unfruitfulness. It may be truly said of them, that they did not seek themselves, or their own advantage, but the salvation of the souls entrusted to their care. Though unremitting in the instruction of the young, and in exhortations to their flocks, though walking before their congregation in love and christian humility, and with Apostolic zeal and resignation in the ways

of the Lord, yet they feared to have been faithless servants to their Redeemer, in the discharge of their pastoral duties, who, from love to man, lived, taught, suffered and died. May their example excite *us* to renewed zeal, when *our* hands grow weary and our hearts faint in the service of our Lord.

In the narrative of events which signalized the year 1767, our brethren in the faith in *Nova Scotia*, are once more brought to our remembrance. For in that year they gave a call to Pastor Brizelius, who had for some time ministered to the congregation in New Germantown, New Jersey; the elder son of Dr. Muhlenberg, who had now finished his Theological studies at Halle, and was returned to America, took charge of the congregations in Hunterdon. In 1769, June 20th, the new church in Philadelphia, was set apart for the service of God. *Pastor Helmuth*, who had lately arrived from Germany with *Pastor Schmidt*, preached his first sermon on this solemn occasion. He afterwards accepted a call from the congregation in Lancaster. In 1770, *Pastor Kuntze* came from Halle to America, and accepted the situation as second pastor of the church in Philadelphia, after Rev. Immanuel Schulze had accepted an invitation to serve some congregations in the interior of Pennsylvania. The two younger sons of Dr. Muhlenberg, who, after having finished their studies in Halle, had returned to America, soon found employment as ministers, in several congregations connected with Synod.*

*About the year 1755, *Pastor Bager*, having charge of the church in Yorktown, was requested by the few Lutherans in the

The situation of our brethren in the far South, may be gathered from a letter of Pastor Bolzius, written about 1759, in which he says: "*In our corner of the earth, we have hitherto richly enjoyed the protection and blessing of our heavenly Father, both in temporal and spiritual things. Though we have not been free from trials and difficulties, still they have been light, and as we trust, have been subservient to our welfare and furtherance in religion, through the kind direction of a wise Providence. We acknowledge, to the praise of God, that piety and contentment still reign among us, as even strangers are willing to acknowledge: With my dear Brethren in office Messrs. Lembke and Rabenhorst, I stand in the most friendly collegiate connexion; every week we meet in conference, and for prayer, by which meetings our mutual love is cemented, through the blessing of God. The same blessing also prevents our labor among the people from being unfruitful. Among our congregation, are many men and women, who are truly converted to God, and who walk in the truth, and are an ornament to our office, and humble assistants in the discharge of our duties. Though on account of the war and the repeated failure of crops, every article of living is high, yet our heavenly Father gives us our daily*

city of Baltimore, to visit them occasionally; his successor was the Rev. Caspar Kirchner; in 1762, the first Lutheran church was built in the city, and church regulations were introduced.—Mr. Kirchner departed in the faith of his Lord, 1773. Pastor Gerok was called as his successor; the new church orders, which he introduced, were signed by 147 members, and a new church edifice was built, for the accommodation of the increasing congregation.

bread, in the enjoyment of health and peace among ourselves. *If many, who in the first seasons of trial have left us, had endured a little while longer, they would have experienced the truth of the proverb: 'After winter, Spring does come.'*” Among the trials and difficulties alluded to in this extract from Pastor Bolzius’ letter, he and his congregation reckon the dangers, which threatened the young colony of Georgia during the Spanish war, as some of the severest. But the Lord protected the people, so that they saw no enemy at Ebenezer, but were rather frequently instruments in the hand of God, to afford a place of refuge to exiles from Savannah, Frederica, and other parts of the coast. The Journal of Pastor Bolzius, containing the account of the every day occurrences in the settlements occasionally exhibits to the reader, traits of the character, life, work and conversation, and also edifying examples of the happy departure of several members, as a satisfactory evidence, that the peace of God and the blessings of christianity in general, were still reigning in that congregation.

In 1752, the *Rev. Christian Rabenhorst* had arrived at Ebenezer, with a colony of emigrants from Wurtemberg, who had applied to Senior Urlsperger, at Augsburg, to procure them a pious clergyman, as their pastor during the voyage. After his arrival we perceive, in the letters of Pastor Bolzius, that the appointment of a third minister at Ebenezer, appeared to him uncalled for; but he discovered, as he states in his later letters to friends in Germany, that this appointment came from the Lord. For in a letter to Senior Urls-

perger, dated Feb. 9, 1753, he expresses himself as follows: "I have to acknowledge, with shame and humiliation, that, when I first was informed of the appointment of a third minister for Ebenezer, and even afterwards, when I saw him, I believed such appointment for our small congregation, to be superfluous; but since we have become better acquainted with him, and through the rich grace of the holy Spirit felt, that he was one heart and one soul with us in religion, office, and brotherly conduct, and when after my last return from Charleston I discovered the decrease of my bodily strength, I was humbly rejoiced at the goodness of God, who has, in addition to many other precious gifts, sent us, (without our wish and desire) his faithful and prudent brother, Timotheus. What gratification does it afford me and my dear brother-in-law, Lembke, to receive the assistance and to be supported by this cheerful, willing, and laborious man, whom we have to restrain, lest his unremitting activity may prove injurious to him, before he is acclimatized. We all have work enough to do, and do all with pleasure. Mr. Rabenhorst enjoys the good will of the people, in a high degree." Happy congregation! blessed with Pastors, who lived and labored only to win souls for Christ! Happy, ye servants of God! Ye shall enter into the joy of your Lord! For twelve years this trio, this clove leaf, labored together, in building up the kingdom of God. But these twelve years were, for the most part, years of great distress in external circumstances. However, they were rich in God, and his Providence was

the staff on which they leaned, and on which they leaned not in vain.

In 1765, Nov. 19, it pleased God to remove one of these servants of the Lord, into his eternal rest.—Mr. Bolzius had for the last three years, frequently complained in his letters, of being affected by fevers and increasing infirmities, and especially by an alarming dry cough, which no medicine could remove. Lately he felt considerable pains in his side and bowels, and his feet began to swell. His dear Brethren, Lembke and Rabenhorst, say in their accounts, that he bore the greatest pain with the patience of a lamb, resigned to the will of his reconciled God. In the month of August he began to feel somewhat better than he had felt for some time, so that he resumed his official duties. For seven successive Sundays he preached in Jerusalem church, notwithstanding the offers and entreaties of his Brethren, to spare himself. He generally replied: “I have soon to appear with my hearers, before the judgment seat of Christ, and I do not wish that one of them should there accuse me of having been the cause of his condemnation.” On the 15th Sunday, after Trinity, he preached, for the last time. His subject was: “*The happiness of the true disciple of Jesus.*” He placed before his hearers:—

1. The distinction between the true and false christian.
2. The difference between an imaginary and true faith.

From that time, the swelling in his feet increased so much that he could no more go out. During a visit of his colleague, Pastor Lembke, he expressed the hap-

py state of his mind, in the following terms: "I cannot describe how happy I am in my solitude, whilst I enjoy the presence and communion with my Savior! happy, oh, indescribably happy." In general, he did not speak much, having brought his temporal concerns in order some time before his illness, so that no cares disturbed his mind. Meanwhile, his fever increased, as well as the pain in his body and the swelling of his legs. From the 7th to the 19th of Nov., a little gruel was all the refreshment he could take. On the 14th, he desired to enjoy once more, on earth, communion with his Savior, in the participation of the Lord's Supper. Previous to the administration of this ordinance, he observed to Mr. Lembke: "I acknowledge our protestant religion as a precious treasure, in life and death! In myself I discover naught but sin, but I know, that God has granted me forgiveness, for Christ's sake." During the solemnity itself, the peace of his soul was clearly depicted in his countenance. On the 18th, early in the morning, Mr. Lembke was called to him, the family believing that the hour of his departure was at hand. Mr. Lembke addressed him in the words of the Savior: "*Father, I will, that they, whom thou hast given me, be with me, where I am, that they may see my glory, which thou hast given me.*" Mr. Bolzius repeated the words: "*that they may see my glory,*" and added: "Ah! how delightful is it in yonder heaven! how delightful to be with Christ! It seemed as if his bodily sufferings were very great, for he repeated, several times: "This is a day of trial!" In the evening, his friends, supposing that his last moments were

approaching, arranged his pillow, that he might rest the better, but he almost immediately recovered, and said: "Not yet, I have still to bear my sufferings for one night longer." The next morning, at 6 o'clock, the Lord delivered his servant from all his troubles, and called him to his eternal rest, in the 62d year of his useful life. Only two of his four children survived him, a son and a daughter. The son was, at the time of his father's departure, at Halle, in Germany, to finish his studies there. We remarked before, that a fortnight previous to his death, he took leave of his European friends in England and Germany, in two letters to Senior Urlsperger, in Augsburg, and to Dr. Ziegenhagen, in London. A few extracts from these letters, as testimonials of the full preparation of his mind for the great change, cannot but be welcome to the reader. In that to Senior Urlsperger, he says: "I am hastening towards my home. He who sees his wedding day, is not concerned about trifles. It has pleased my dear Redeemer, to visit me for several months, with disease and infirmities, which most probably will terminate in death. I am in his hand, for he does all things well, as my own experience has taught me, during my whole pilgrimage, but more especially during the 32 years of my pastoral office among my dear Salzburgers. Dearest heavenly Father! accept my humble thanks for all thy love and faithfulness! Expecting that my dear Redeemer will soon deliver me from every evil, and help me out into his heavenly kingdom, I deem it my duty, though with a feeble hand, to write a few lines to you, to express my grat-

itude to you dear Father, for all the spiritual and temporal acts of kindness, manifested towards me, the most unworthy of men, towards my family, my brethren in office, and to the whole congregation, for better than 32 years, and through you I wish to express my thanks, once more, to all the christian benefactors of Ebenezer, who live in my beloved father-land.”

In his letter to Dr. Ziegenhagen, he expresses himself as follows: “This will probably be my last letter, which I will write to you, with feeble hands and weak eyes. I am so reduced by illness, that I can scarcely walk a few steps, and am unable to discharge any of the duties of my office. All that I can do, is, to prepare myself for a happy exit out of this world, by the word of God and prayer, through the assistance of the holy Spirit. And God be praised, I can and may say: *“If we live, we live unto the Lord, if we die, we die unto the Lord, whether we live, therefore, or die, we are the Lord’s.”* How great is the happiness, to possess this knowledge. Praised and blessed be God, for the unspeakable gift of his only begotten Son, to us sinners,—to me, also, the chief of them,—with whom he has given us all we now have and enjoy in life and in death, as well as what we shall for ever and ever enjoy in the house of our Father, in the sweetest and most blessed communion with the triune God. It is a faithful saying, I shall be happy for ever; my eyes shall behold the source of all joy, I know, in whom I believe, and I am sure, there is laid up for me a crown of righteousness.”

He was buried, Nov. 20th, in the grave-yard near Jerusalem church. *

Towards the close of the 7th decennium of the 18th century, *Rev. Mr. Triebner* arrived from Germany, and was received as the third preacher to the congregation at Ebenezer. Soon after his arrival the new brick church was built on the spot, where the old wooden Jerusalem church had stood, and received the same name.

Father Lembke was called to his rest previous to the commencement of the American revolution. So had, also, Dr. Muhlenberg, in the northern part of the United States, departed to his Lord, about the same time.

We are sorry to say, that notwithstanding many exertions made, to obtain particulars of the happy departure of these servants of the Lord, all have proved unsuccessful. There is no doubt, but the account of their last hours would have proved as edifying and interesting as the closing scenes of the lives of Pastor Gronau and Bolzius. Should further inquiries be more successful than those were, which have hitherto been made, to obtain the desired information, it shall be given in an appendix to this volume.

Rev. Mr. Zuebli, who had for some time been pastor of the congregation at Orangeburg, in South Carolina, after he had left Frederica, on St. Simon's island, during the troubles of the Spanish and French war, re-

* Attending the meeting of the South Carolina Synod, in the month of Nov., 1841, the author of this volume visited that grave-yard; but no stone marks the spot where the earthly remains of this servant of Jesus rests.

ceived, about this time, a call as pastor of a congregation in Savannah,* consisting both of English and German members. He also appears to have visited German settlements on Briars creek, in Georgia, between Ebenezer and Augusta; however, no accounts are in existence of the result of his labors.

The German settlers in the district of Saxe-Gotha, on the Congaree and in the forks of Saluda and Broad rivers, in South Carolina, were about this time enjoying the services of a Pastor; but his name does not appear in the records of those times, probably it was the Rev. Mr. Cilley, who had arrived in South Carolina with a colony of German emigrants from Maine, in the year 1773. But of his labors and success, no accounts can be found. The present congregation of St. Matthews, in Orangeburg District, appears to have been for some time, under the care of the Rev. Mr. Zuebli, who, as stated before, had moved thence to Savannah. Complaints are not unfrequently made in the records of those days, of a spirit of indifference, and of a worldly disposition becoming more and more visible among the Germans of South Carolina and Georgia, and that many, both Lutherans and Reformed, were leaving the Pastors, who had been diligent in the instruction of young and old, and were following men, who pretended to preach to them without any remuneration. This worldly disposition and indifferentism, was greatly increased by the political

* This information is contained in the Halle accounts of the settlements of the Salzburg emigrants, at Ebenezer, in a letter of Pastor Rabenhorst, to a friend in Germany.

troubles which commenced soon after the close of the French war, in the year 1763. But not only did a worldly spirit destroy much good among our brethren in the Southern regions of the North American colonies, the spirit of fanaticism entered also into the church. It was about this time, that a number of our people, living on the banks of Saluda river, in South Carolina, being destitute of ministerial instruction, agreed to assemble, from time to time, for singing, prayer, the reading of the Scriptures, and mutual edification. This was, as it should be; but the enemy soon sowed tares among the wheat, by introducing spiritual pride among the small flock. One man, by the name of Weaver, personated Christ, another the holy Spirit; a certain woman, the wife of Weaver, the virgin Mary, and one poor fellow was doomed to represent Satan. The curiosity of the people became highly excited by the strange proceedings on Saluda river, in the neighborhood of what is now called Youngmer's ferry. Excess followed excess, until at length, Weaver, representing either Christ or God, ordered, in virtue of his dignity, that Satan should be chained in a subterranean hole; and finally, that he should be destroyed. For this purpose they met, placed the unfortunate man in a bed, covered him with pillows, on which some seated themselves, while others stamped with their feet on the bed, until the life of the man had become extinct. The corpse was then taken out of the bed, and thrown into a burning pile of wood, to be consumed to ashes. The perpetrators of this crime were taken to Charleston and tried. Wea-

ver was found guilty, and suffered the penalty of the law on the gallows. His wife was pardoned.

We cannot close this chapter, without mentioning two remarkable circumstances, recorded in a letter from Ebenezer. The first is, that Mr. Whitfield continued to take a deep interest in the welfare of the church at Ebenezer, which he manifested in the procuring of a pious English teacher for that congregation, and in the promise of gratuitously receiving two young men of talents and piety, into his orphan-house, near Savannah, to prosecute their studies, that they might become useful to the people as teachers. The other is, that the Presbyterian minister, who accompanied Mr. Whitfield, informed the ministers at Ebenezer, that Luther's preface and explanation of the Epistle of Paul to the Romans, had been the means in the hand of God, to produce a great awakening in the colony of Virginia, among the English inhabitants, so that they were holding meetings on the Lord's days, seeking edification and growth in religion, through the writings of Luther, and were desirous of connecting themselves with the Lutheran church. By this occurrence it seemed, that the declaration of the Apostle Paul, in his epistle to the Hebrews, in respect to Aaron, had another fulfilment, and was applicable in regard to Luther: "*He being dead, yet speaketh.*"

CHAPTER IV.

The history of the American Lutheran church, from the Declaration of the Independence of the U. S., to the close of the 18th century. From 1776 to 1801.

During the revolutionary struggle our brethren in Maine endured their share of sufferings, as well as many other congregations in every other portion of the union. The number of families connected with the Waldoborough church, amounted to rising of ninety, being divided into two parts; the German Lutheran, and the German Reformed. No fundamental principles form the distinction between both parties; in the Reformed churches the Hidleberg catechism is generally used for the instruction of the young in the principles of religion, while in the Lutheran church, Luther's smaller catechism is employed for the same purpose; in the Reformed churches the mode of administering the Lord's Supper differs in some respects, from that practised in the Lutheran churches; and in regard to church government, the Reformed brethren admit two ecclesiastical bodies, besides the local consistory of each individual church, viz: *the Classes* and *the Synods*; in which latter bodies a number of Classes are united, which receive appeals from the Classes. In the American Lutheran church, Synods only are recognized as ecclesiastical authority in regard to min-

isters and congregations, in as far as departures from the constitution are concerned, to which they have either subscribed, or the authority of which they have by other acts acknowledged. The local Vestries or church councils of individual congregations have the care of those churches by whom they are elected for that purpose. As the Waldo congregation, composed of members of both denominations, had agreed to attend the ministry of one pastor, it was expected, and cheerfully acceded to, that he should administer the Lord's Supper to each portion of his flock in the manner in which the parties had been accustomed to receive it. The pastor, who served them during the revolutionary war, was the *Rev. John M. Schaeffer*.—His services do not appear to have been accompanied by the blessing of God, though they continued for twenty years. In 1785 he was succeeded by *Rev. Mr. Croner*, concerning whom the records state: "*that he was an evil example to the flock, a reproach to the ministry, and a great injury to souls.*" His period of preaching in the Waldo church was four years. From 1789 to 1796, the church remained destitute of the services of a pastor. In the last mentioned year, the *Rev. Augustus Ferdinand Ritz*, received and accepted a call to serve this people. He was a native of Germany, had received a classical education in his native country, studied Theology at *Helmstaedt* in the Duchy of Brunswick, emigrated thence to Pennsylvania, united himself with the Lutheran Synod of that State, and became the Pastor of several congregations in the interior of the country. The people of Waldo-

borough received him with open arms, provided him with a glebe lot of one hundred acres, and \$220 annual salary. He was a talented man, of an excellent character and deep piety; but his task was a severe one, for an almost uncultivated field lay before him; still he labored not alone, for God was with him. His ministry continued beyond the commencement of the 19th century.

Two Lutheran ministers only were laboring in the extensive regions of the Western part of the State of New York at the commencement of the revolutionary war; the *Rev. Mr. Sommers*, residing in the village of Schoharie, who, notwithstanding his age and loss of sight, continued to discharge the pastoral duties to that as well as the Cobleskill congregation; and the *Rev. John F. Rees*, Pastor of the churches of Stone Arabia, Little Falls and Canajoharie.

In 1788 Pastor Sommer retired from the active duties of his station, in consequence of his advanced age and infirmities. He had enjoyed the love and esteem of the members of his charge, during the long course of his ministry; and we ourselves have been acquainted with some aged persons of his flock, who still spoke with high regard of his ministry, and of his pious walk and conversation; 443 individuals connected themselves with the church during the 30 years of his ministerial labors in the congregation at Schoharie. During the war he had faithfully shared with his people, the trials, dangers and ravages, occasioned by attacks from hostile Indians and British foes.

Great were the sufferings of the inhabitants of the

northern and western portions of the State of New York during that interesting period of time. Our brethren too had to pass through trying scenes, especially those who dwelt on or near the banks of the river Mohawk and at Schoharie; several were slain, others were led into captivity, others had to leave their houses and farms, and on their return found their dwellings burnt and the fruit of their industry destroyed, when peace permitted them to revisit their homes. *Rev. Anton Theodore Braun* took charge of the congregation in the year 1791. His stay was not of long duration; in 1794 he left Schoharie, having accepted a call to the churches in and near Albany. In 1795 the *Rev. Frederick Henry Quitman* accepted the call of the Schoharie congregation. This gentleman was born in Germany in the Duchy of Cleves near the confines of Holland. After the completion of his Theological studies at Halle, he accepted a call from the Lutheran congregation in the Island of Curacoa, in the West Indies, belonging to Holland; during the revolutionary movements in the mother country, whereby its colonies were likewise affected, Rev. Mr. Quitman came to the United States, and accepted the call from Schoharie. During his ministry the Congregation built a new house of worship; a spacious building, in the centre of Schoharie village, wherein the congregation is still worshipping. In 1798 Rev. Mr. Quitman removed from Schoharie, and Rev. Mr. Braun resumed the charge of the Schoharie church, as substitute or delegate of *Rev. Dr. Kuntze*, who was considered as pastor elect; this state of affairs how-

ever, not being profitable to the church, Mr. Braun therefore dissolved his connexion with the Schoharie congregation in 1801.

The ministers in the State of New York finding it inconvenient on account of distance, to attend the annual meetings of the Pennsylvania Synod, resolved in a convention or Synodic committee who met at Albany on the Hudson river, *to form a second Synod of the American Lutheran church.* The title they assumed was: "*The Synod and Ministerium of the Evangelical Lutheran church in the State of New York and adjacent parts.*" Dr. Kuntze was elected the first President of the newly created body; its regulations and constitution were in almost every respect those of the Synod of Pennsylvania, except, that the German language was not constituted either the language of Synod, or that, wherein divine service was to be celebrated, except where the circumstances of a congregation would require it. Eighteen congregations placed themselves under the care of the new Synod, which consisted of six ordained ministers.

It has been remarked in one of the preceding chapters, that the colonial government of New York had deprived the German Lutherans in that colony of the land, which Queen Anne of England had granted them for the support of their schools and churches. Remonstrances had been made without effect. But though the German settlers in New York *as a body* could not obtain possession of what was lawfully their own, the *Rev. John Christopher Hartwig* was more successful in obtaining, as an individual. He had

been, as noticed before, chaplain to a German regiment in the British province during the Spanish, or as it is also called, the first French war. For those services he obtained a tract of wild land, situated in what is now called, the county of Otsego, from the head of Otsego lake south nearly to the present village of Upper Milford, and from the banks of the Susquehannah east to the village of West Hartwick in a westerly direction. This gentleman being without family, devoted the entire tract, with the exception of a few legacies, to the support of schools, and especially to the establishment of a Theological and Missionary institution, for the education of ministers in the Lutheran church, and for preparing converted Indians as Missionaries among their own tribes. But by the mismanagement of some of the agents, whom Rev. Mr. Hartwick had engaged during his life time, to prepare the way for the establishment of his intended Seminary, as also of some executors of his will after his departure, the greater portion of his patent was alienated and misapplied, before the benevolent design of Mr. Hartwick could be accomplished. His departure took place in 1796. It being accompanied by some remarkable circumstances, manifesting the power of imagination in an eminent degree; a brief narrative of these occurrences, cannot therefore but appear interesting to the reader.

Forty years previous to his death, the impression from a dream on his birth day, that he would live exactly another forty years, had become so strong in his mind, as to feel persuaded, that the dream would be

fulfilled, and the prolongation of his life to the close of his eightieth year, was calculated to dispel any doubts on the subject if he ever had entertained any. The day previous to the completion of his eightieth year, he came to the house of the Hon. John R. Livingston, residing in Dutchess county near the river Hudson, in whose family he was intimate, and announced to his friends, that he came to die at their house. He appeared to be in the full possession of health, entered freely into religious conversation with the family, participated as freely in the hospitality extended to him, and in the evening conducted the worship of the family. The next morning he left his bed in health, breakfasted and conversed with the family—till towards the approach of the hour, on which his imagination had fixed, as the moment of his departure. This was 11 o'clock, A. M. About 5 or 6 minutes before that time, he requested leave to retire to rest. Mr. Livingston followed him unobserved, and noticed, that he was undressing. Just as the clock struck, Mr. Hartwick was in the act of unbuckling his stock, and in that moment fell back on his bed and expired.

The executors of his will assisted several promising young men in the prosecution of their studies under the auspices of Dr. Kuntze and other clergymen, but the establishment of the Seminary itself was deferred to a later period of time.

During the war the congregation in the city of New York experienced all its calamities. That portion of the congregation which had attended worship in Grace

church, had during the war either removed from the city, or attached themselves to other denominations; Grace church was therefore sold and the funds were united with those of the German church in William, corner of Frankfort street. The ministers who served the congregation in the city of New York, during the war, were, as far as we can learn, the Rev. Mr. Weygandt, Rev. Mr. Hartwig, and soon after the war the Rev. Dr. Kuntze. It has been observed in another part of this volume, that the Rev. Mr. Housil, after he had served a congregation in Nova Scotia, had accepted a call to serve the church at Frederick, Maryland. No mention is afterwards made of him in the ancient records, but in the will of Mr. Hartwig it is stated, that he was also for some time minister of the church in the city of New York, but that he with a part of the congregation left the city, to return to Halifax in Nova Scotia during the occupancy of New York by the British. We mention this circumstance, to show, that as late as the close of the revolutionary war, Lutherans had maintained their ground in that British province, and that it is therefore not unlikely, that our brethren in Canada might form a mutually advantageous union with the churches in Nova Scotia; at least the inquiry, whether they are still in existence, might prove pleasing and satisfactory.

Our churches in the State of New Jersey, suffered greatly during the war, especially those in the northern part of the State, Hackinsack, Ramapough, &c. The *Rev. Mr. Muhlenberg*, who had ministered to the churches in Hunterdon and Morris counties, left them

during the period of agitation, to devote his talents to the service of his country; and the *Rev. Mr. William Graf* from Hackinsack accepted the call tendered him by the congregations, and continued to break the bread of life to this people with great faithfulness, enjoying the esteem and love of the church, not only while his state of health permitted him to discharge the duties of his office, but when age and bodily infirmities forbade their continuance, the congregations cheerfully supported him until the day of his death. During his ministry a new place of worship was erected near Spruce run in Hunterdon county, and a congregation organized. Another church situated in Burlington county in the township of Cohensey was attended to by the ministers residing in Philadelphia.

The congregations in Pennsylvania found the time of the revolutionary war, a season, which tried Men's souls.—Many of the old German settlers, who had on their arrival taken the oath of allegiance to the British crown, conscientiously entertained the opinion, that they ought not to act contrary to their solemn promise, while the majority of their brethren in the faith adopted without hesitation the new order of things, and cheerfully defended the cause of liberty and independence with their blood and treasure. This difference of sentiment produced not only divisions in families, but in many cases destroyed flourishing congregations. Another great evil arose from men who during these troublesome times came into the country, as ministers of the gospel, but were in fact wolves in sheep's clothing, leading profligate lives, destroying

the flocks, who in the absence and want of better men, had entrusted themselves to their care. During the war Dr. Wrangel had been recalled to Sweden; Pastor Henry M. Muhlenberg and most of the other pillars of the church had been called into the joy of their Lord, and the prospect of having their places filled with men of equally devoted hearts, was distant. When therefore the star of peace revisited our land, it found the Lutheran churches in Pennsylvania in a precarious situation. Gradually, however a better state of things was brought about by the superintending care of the head of his church. The old congregations began to revive, and new churches were formed and organized through the instrumentality of faithful shepherds. Of the elder brethren, the Rev. Messrs. William and Nicolas Kurtz, Gerock, Goering, Lochman, Helmuth, Schmidt and Graf were still engaged in serving the Lord within those portions of his vineyard, in which his providence had placed them.— Among those, who towards the close of the 19th century were laboring with youthful vigor in the American Lutheran church in Pennsylvania and the States south of it, we have to name, the Rev. Messrs. Schaeffer, Daniel Kurtz, John G. Schmucker, Endress, Nussman, Arndt and Storck. The Rev. Mr. Schaeffer labored in Germantown and Frankfurt near Philadelphia, Rev. Daniel Kurtz in the city of Baltimore, as successor of Pastor Gerock in 1787. Rev. John G. Schmucker was stationed in Hagerstown, Maryland, after Pastor Goering had left that congregation to take charge of the church in Yorktown. The Rev. Nicholas Kurtz,

who had been for some time the pastor of this latter congregation, left it on account of the infirmities of age to spend the remainder of his days with his son, the Rev. Dr. Daniel Kurtz in rest and waiting for the call of his Lord, which he received in 1794. Rev. Mr. Endress was laboring in Easton; Nussman, Arndt, Bernhardt and Stork in the State of North Carolina. The blessing of the Lord accompanied the labors of all these brethren, and there are yet many living witnesses in the respective congregations of their former charges of the truth, that wheresoever the word of the cross is faithfully proclaimed, it manifests itself in the hearts of men as the power of God unto salvation in all who truly believe in Jesus Christ. We are constrained however to remark, that the anxiety of most of our ancient fathers in the church, to keep up the German language in preaching, proved greatly detrimental to the extension of the Redeemer's kingdom among the posterity of the founders of our churches. This was especially the case in the cities of Philadelphia and New York. Every friend of our cause, will with regret look upon the departure of hundreds, yea thousands of the rising generation from the church of their fathers, in consequence of this obstinate adherence to the language of the Father-land in the house of God. The excuse, that the charters of the churches prohibited the use of the English language, is insufficient to cover the error. Means might have been employed for the religious instruction of the young in the language of our country, and to promote the erection of houses of worship, in which the gospel might

be preached in a language, understood by all. But the secession of many from the church was not the only evil, attending this obstinacy. The attachment of a large number of our brethren, to the church of their fathers was so strong, that many endeavors were made to effect a change. By this means a party spirit was excited, which ran high in the city of Philadelphia, and scenes occurred, especially at the elections of church officers, which every lover of religion found cause to deplore.

In 1793 the city of Philadelphia was visited for the first time with the yellow fever, and hundreds of our Lutheran friends in that city became its victims. But while most of the ministers of other denominations left their charges, to escape from the devouring pestilence, Dr. Helmuth and Pastor Schmidt kept their posts, and without fear of death visited the sick and the dying, to impart to them the consolations of religion. This was also the case, when in the year 1800 the same pestilence revisited Philadelphia and extended its ravages to the city of Baltimore. In this latter city our beloved brother Daniel Kurtz attended to the duties of his office in the midst of scenes of indescribable distress. The Lord has seen the faithfulness of his servants, and we may rest assured, that those two of our brethren who have passed the gates of eternity, have received the reward of their labors from their master, and the other awaits in patience the call of his Lord to enter into his everlasting joy. In North Carolina but few ministers were as yet laboring among the German population of that State. The Lutheran

congregations are chiefly in the Northern and Western counties. Pastor Nussman had been sent from Halle, soon after the peace which secured the independence of the United States of America ; and besides him, Rev. Mr. Arndt and Bernhardt, with some few others, whose names, however, appear not to be recorded, were laboring in N. Carolina. In 1798, *Pastor Charles Augustus Gottlieb Storch* was sent from Helmstadt, in the Duchy of Brunswick, in Germany, at the request of brethren in North Carolina, to cultivate that portion of the Lord's vineyard. Our brother, who had just finished his Theological studies, at the above named city, was willing to accept the call, at least for a number of years. The friends of the American Lutheran church in Germany had directed our brother to the county of Guilford, as the place of his activity. His arrival in the month of June, 1788, was forthwith communicated to the German brethren residing in that county. His reception, however, was not such as he had anticipated ; so that he was almost resolved upon returning to his native country. But the kind providence of God prevented the execution of this design. His brother and friend, Nussman, prevailed on him to accept a call from the Organ church in Rowan county, and to endeavor the organization of a church in Salisbury, the seat of justice for the same county. The Lord blessed the labors of his servant, so that he soon saw a flourishing congregation rising in that town. In process of time he was also enabled, through the blessing of God, to organize a number of other churches in Rowan, Lincoln, and Ca-

barrus counties. Among them we may name *Union* and *Savage's churches*. In 1787 he attended the Synod of Pennsylvania, to strengthen himself to renewed exertions in the service of his divine master. After his return our brother not only continued to give his services to the congregations gathered in the Districts of his immediate residence, but also paid several visits to the churches in South Carolina, most of which were destitute of ministers. In Charleston, the *Rev. Mr. Daser* was settled as Pastor of a congregation, consisting of Germans, originally belonging to three persuasions, the Lutheran, Reformed, and Catholic. The only bond of union among this people, was the German language, and as each one of the parties found itself too weak to obtain the services of a minister of their own denomination, they agreed to call a minister, willing to preach to them in the German language, and to administer the ordinances to the individual members, agreeably to the usage of their respective churches. In the interior of that State there were congregations and houses of worship in Orangeburg District, Amelia township, at Sandy Run, Zion's church near Saluda River, St. Peter's, about four miles from Lexington court house,—which, however, was then not yet the seat of justice, the District being still attached to Orangeburg,—Piney woods' church, St. Jacob's church, St. John's church in the North-western part of what is now called Lexington District, besides some others in Edgefield and Laurens Districts.—Nov. 13th, 1787, seven ministers, serving these congregations, met at Zion's church, on 12 mile creek,

near Saluda River, and formed themselves *into a Synodical body*. Some of these brethren were of the German Reformed church, but having no classes of their denomination near enough, agreed to form one evangelical body with their Lutheran brethren. The names of the ministers were as follows: *Frederick Daser, Christian Theis, J. C. Bamberger, M. Carl Binninger, Frederick Augustus Wallburg, Frederick Joseph Wallern, Carl Frederick Froelich*. The principal business transacted on this occasion, was: Firstly,—After a regular organization of the meeting, and calling Rev. Mr. Daser to the chair, as Senior of the ministerium, to *propose, consider, and adopt a constitution*. Secondly,—It was resolved to petition the Legislature of the State for an act of incorporation. The ministerium then adjourned to meet at the same place, Jan. 8th, 1788. At this meeting the form of a petition to the Legislature was taken up, considered and approved, various petitions from congregations were disposed of, and Mr. Bamberger was ordained. The Legislature incorporated, during its session in the month of Feb., 1788, the following 15 congregations, as one ecclesiastical body: Friederician* church, on Catell's creek; German Calvinistic church of St. John's, in the Fork; German Lutheran church of St. Mathews, Amelia Parish, Orangeburg District; German Lutheran church of Salem, near Sandy Run; German Lutheran Zion's church, on 12 mile creek, near Saluda river; German Lutheran St. Peter's church, on 18 mile

* Friederician church. We suppose this term stands for *Friedens kirche*, in the act of incorporation.

creek ; German Lutheran Bethel church on Highhill creek ; German Lutheran St. Martin's church ; German Lutheran Bethlehem church on Faust's ford ; German Protestant church of Bethany on Green creek ; German Protestant church of Appii Forum, on Cedar creek ;— German Protestant Charlotte church on Slippery creek ; German Lutheran church of St. George on Hard-labor creek ; German Lutheran St. Jacob's church on Wateree creek ; German Protestant church of St. George, near Indian-field swamp.

On the 18th of August, of the same year, the ministerium and delegates from the respective congregations, convened at Salem church, near Sandy Run.— Synod being constituted, the act of incorporation was read ; a system of discipline, in 20 articles, was proposed by President Daser, and after discussion, adopted, signed and sealed by the members present, both ministers and lay delegates. The first Article declares, that the incorporated churches shall form one *Corpus Evangelicum*, by which all things pertaining to church and religion shall be arranged and directed ; and the free gospel to be preached within its bounds. The second Article does not deprive members of this union of their respective denominations, and provides, that each part shall enjoy its own rights and privileges.— The fifth Article provides, that each member of the union is bound to appear, when cited, before the Ecclesiastical body, composing the Directory. Each congregation is to elect its own Pastor, by and with the consent of the Directory. Elders and Wardens, are to be appointed annually in each congregation, and the

articles of union are to be kept and subscribed by the individuals of each church. The records, as far as they have come to light, contain the proceedings of annual, and sometimes semi-annual meetings of Synod, until the year 1794. Whether the meetings were continued after that time, is uncertain, but likely, in as much as records of a later date have been found, but written so illegibly, that it was impossible with any degree of certainty to decipher their contents. We have been rather minute in describing these proceedings, with the view of exhibiting to the church another example, as evidence, that our forefathers in the Southern as well as in the Northern States, have always considered church constitutions and church disciplines necessary to the very existence of an ecclesiastical body, as we are convinced of the necessity, that laws and legislative authorities are necessary to the body politic; and also, that the regulations formed by both ministers and laymen, for the government of the church in by-gone days, were far more binding and close, than any discipline of modern times, against which so many voices have been raised, as being tyrannical, and composed with a view of depriving the people of their liberties.

At Ebenezer, in Georgia, the war, and its detrimental consequences to the cause of religion,—the religion of peace,—were felt more than in any other part of our church. The people were in general attached to the principles of our revolution. In the very commencement of the troubles, which finally led to the declaration of independence, they took an active part in favor of liberty. They reasoned thus with those who appear-

ed to incline to the cause of Great Britain: "We have experienced the evils of tyranny in our native country; for the sake of liberty we have left home, lands, houses, estates, and have taken refuge in the wilds of Georgia; shall we now again submit to bondage? No, we will not." Upon this principle they acted throughout, and for freedom's sake were once more driven from their homes, during the prevalence of British arms. Mr. Triebner, one of their ministers, a man, dissimilar in every respect to his worthy predecessors, and to his fellow-laborer, Mr. Ravenhorst, had embraced the other side of the political question; and went so far in his zeal for toryism, as to lead the enemy to Ebenezer, to aid in the destruction of the settlements, and in driving the inhabitants into the inhospitable wilderness. The beautiful house of God, built near the Savannah river, was turned into a stable for the horses of the British soldiers, and sometimes served as a Lazaretto, for the sick and the wounded. When the victories of American arms permitted the poor exiles to return to their beloved Ebenezer, they found themselves under the necessity of beginning anew, and long and arduous were their labors. It appears, that from that time they relinquished the idea of building up the village, which had been destroyed, and of which now nothing remained, except a few of the better built houses, which had served as quarters to the British officers. The members of the church began to build permanent residences on their farms and plantations, and in this manner were scattered over a distance of from 2 to 10 miles from the former

town of Ebenezer. No account is given of the time when the *Rev. Mr. Ravenhorst* departed to his Lord; for no monument or tomb-stone tells the pilgrim the spot where his body rests, and when he was called off by his Lord. It seems that the congregation was for some time destitute of ministerial services until the *Rev. John Ernst Bergman* arrived from Germany.—This appears to have taken place soon after the conclusion of the peace, by which the Independence of America was secured. Most probably he came in company of the *Rev. Mr. Nussman*, whose field of labor was marked out in N. Carolina. The external situation or the temporalities of the congregation were in a comparatively flourishing condition. The friends of the Salzburg emigrants in Germany, had collected funds, not only for the building of the two houses of worship, Jerusalem and Zion's churches, but also sufficient for the maintenance of their minister. The *Rev. John E. Bergman* served the church at Ebenezer 36 years. He continued to preach in the German language, which proved here as detrimental to the cause of our church, as in other places. Many of the young people, who understood but little of that language, were compelled to unite themselves with other churches; and towards the close of the 18th century, but a remnant of the large congregation was left, a congregation which, fifty years before, had needed the services of three ministers of the gospel at the same time.

CHAPTER V.

The history of the Lutheran church in America from the commencement of the 19th century to the establishment of the General Synod, From 1801—1821.

The occurrences related in the preceding chapter, give the friends of the church much to deplore, and also much to hope for, at the commencement of the 19th century. Among the causes of grief we consider the indifference to vital religion, prevailing in many portions of our church as the principal. Inquiring into its causes, we discover the corruption of the human heart at the bottom of all others, a heart, which, instead of seeking first the kingdom of God and its righteousness, and of believing, that then all other things shall be added unto us, seeks most selfishly first the things of this world, wealth, honor, fame, and the pleasures of life, considering those, that make for our eternal peace, objects of secondary consideration. As a subordinate cause, or as one springing from the former, we may mention the peculiar situation of the German emigrants. They chiefly consisted of the poorer classes of people. In their native country, the oppression of the wealthy and powerful on the one hand, and an overstocked population on the other, had suffered them to reap no reward of their industry and economy. Arriving in this country, and at once

comprehending the advantages, which industry and economy held out to them, they would naturally lend all the energies of mind and body to the acquirement of what they supposed would place them on an equal footing with the wealthiest, and would afford them that enjoyment, which they, erroneously enough, imagined to have been in the possession of the rich, whom they had envied. Success having crowned their efforts, in which they had persevered to the neglect of the education of their children, these, with the example of their parents before their eyes, and disabled by ignorance from judging for themselves, of what is truly beneficial, were treading in the steps of their fathers, especially when perceiving, that increasing wealth had also increased their importance in society, and misapprehending this kind of popularity for happiness, became more eager in the pursuit of that phantom, than their parents had been, and so were led from the inquiry after the welfare of their immortal souls, to a vain pursuit after Mammon.

The obstinate adherence of many of our elder ministers to the exclusive use of the German language in the service of the church, presents us with a hindrance to its growth, which could not fail deeply to affect the heart of every well-wisher of our Zion. The instruction of the young in the elements of religion became thereby necessarily imperfect; they understood little or nothing of the public services in the Sanctuary; in consequence of which the love to the church of their fathers waxed cold in many; and finding more instruction and edification in the houses of wor-

ship, pertaining to those denominations of christians, who taught and preached in the language of our country, than in their own, thousands left our church and connected themselves with English churches, while others became negligent attendants on the word of God in their own denomination. Another great evil to the church arose from men, who, pretending to be ministers of the gospel, dishonored their profession by an inconsistent walk and conversation. They rendered the ministerial office contemptible with those, who became acquainted with them, and who, instead of distinguishing between the truly christian Pastor and the wolf in sheep's clothing, charged religion itself with being useless and even injurious, and so became victims of infidelity.

All these circumstances deeply affected the hearts of the friends of religion and well-wishers of the Lutheran church, and would have been sufficient to drive them to despair, had not some hope upheld and strengthened their drooping spirits. One of these hopes rested on the willingness of talented and pious men, born in America, to devote themselves to the service of the church, and to employ the language of the country in the instruction of the young, as well as in the service of the sanctuary, whenever necessary. A short time previous to the commencement of the 19th century, we see a Daniel Kurtz, a Goering, an Ernst, a Baetis; and many others, from the children of our country, devoting themselves to the service of the Sanctuary; and the commencement of the 19th century itself, increased the hope, which the American

church began to build upon the talents and the piety of her native sons. In the State of New York we saw the brethren, Philip and Frederick Mayer, after having enjoyed the instruction of the pious and learned Dr. Kuntze, enter the service of the church; in Pennsylvania, D. Endress, John C. Baker, John P. Hecht, J. Miller, D. Ulrich, pupils of Dr. Helmuth, were filling the places of departed fathers of the church. In Maryland, Benjamin Kurtz, grand-son of Rev. J. N. Kurtz, devoted himself to the service of the Lord, under the instruction of *Dr. Lochman*. In the far South, Paul Henkel, Philip Henkel, Jacob and Daniel Sherer, Michael Rauch, D. Moser, Daniel and Godfrey Dreher, were turning their attention to the study of the Scriptures, with the view of becoming the instructors of others. All these brethren entered the church previous to the establishment of any of our Theological Seminaries. The appearance of a spirit of inquiry and of religious feeling, as well as an increasing willingness of supporting the gospel, manifesting itself in many portions of the church, brightened the hope of better days, in the heart of every well-wisher to our Zion.

With many fears, therefore, yet not without some well-founded hope, the church entered into the 19th century, and we trust that the succeeding narrative of occurrences, and of the progress of religion among us, during the advance into this century unto its fifth decenium, will cause us to lessen our fears and to strengthen our hope of the churches' final success over every spiritual foe. Let us then in the first place visit

our dear brethren in the extreme North-East portion of our land.

Here the *Rev. Augustus F. Ritz* was still the pious pastor of the congregation in Waldoborough. Though distant from any Synodical body, he kept up his intercourse with the church, through the medium of his intimate friend, the *Rev. Dr. Shaeffer senior*, Pastor at Germantown, and afterwards one of the ministers of the German Lutheran church in Philadelphia. *Rev. Mr. Ritz* died suddenly in the latter part of the year 1811. The writer, in the *Quarterly Register*, to whom we are indebted for the account of the Waldoborough church, speaks, respecting his character, as follows: "By all, who knew *Mr. Ritz*, Americans as well as Germans, he was highly respected. A reputation, such as he left, is like an array of gems, which never fade. His widow—an ornament to the church—is now an aged mother in Israel, adorned with graces.

The *Rev. John William Starman*, still living, became the successor of *Mr. Ritz*. *Mr. Starman* was born at Lennep, in the Duchy of Berg, in Germany, in 1773. His father was, at the time of our brother's birth, the Lutheran minister of that town, and at the same time, Superintendant over the adjoining diocese. Our brother received his first education in the schools of his native town, and subsequently partly in his father's house, and partly under the instruction of the *Rev. Frederick William Geissenhainer*, minister of the German Lutheran congregation in the city of New York, a countryman, and particular friend of our brother *Starman*. Having received the call to Waldobo-

rough he connected himself with the Synod of New York, as the nearest Lutheran ecclesiastical body, and entered, 1811, in reliance on the divine aid, upon the discharge of his official duties as pastor, in the Wal-doborough congregation, in which he is still laboring, with the blessing of God.—July, 1846.

Rev. Mr. Anthony Braun having relinquished his connexion with the Schoharie church, it remained vacant until 1805, when the Rev. *Augustus Wackerhagen* was called by the united congregations of Schoharie and Cobleskill. This learned gentleman is a native of the Electorate of Hanover, in Germany. He had pursued his Theological studies at the celebrated university of Goettingen, and had come to this country as the private instructor in the family of Mr. Bohn, a wealthy merchant in Philadelphia. On the 15th of December, 1805, he entered upon the discharge of his official duties as Pastor, by the delivery of an introductory discourse in the church at Schoharie. He continued his ministry in these congregations for the space of ten years, under the blessing of the Lord.—It appears from the records, that eighty new members were added to the church, while he was pastor of Schoharie. In 1815 the Rev. gentleman accepted a call from the Lutheran churches of Germantown and Livingston, Columbia county, in the State of New York. In 1816 the Rev. Mr. John Molther took charge of the Schoharie and Cobleskill congregations. In 1818, difficulties having occurred between the congregations and Mr. Molther, he was, upon an appeal from the congregation to the Evangelical Lutheran Sy-

nod of the State of New York, removed from his pastoral station by a decision of that body. In the month of January, 1819, the Rev. George A. Lintner, while yet a licensed candidate, was called to the Pastoral charge of the two united congregations. This gentleman is a native of the county of Montgomery, State of New York; had pursued collegiate studies and graduated at Union College, Schenectady; and had attended a course of Theological studies under the direction of a clergyman in connexion with the Synod of New York, who was then pastor of the congregations of Palatine, Minden, Stone-Arabia and Johnstown.— On the 16th of June of the same year, he was ordained by a special meeting of the ministerium of the State of New York, in the presence of the congregation, over which he was called to exercise the Pastoral functions. The services of this brother have been signally blessed. The congregations have not only increased numerically, but also spiritually. He is still living, and successfully engaged in the discharge of his official duties. The congregation of Middleburg in the county of Schoharie, has been established by his labors.

The church of Minden, Montgomery county, was until 1816 under the charge of the Rev. Mr. Wieting, a native of Witstock in the Markgravate of Brandenburg. After his death, the Rev. Mr. Dommeyer, a native of Germany, who had pursued Theological studies at Goettingen, and had taken charge of Palatine, Stone-Arabia, and Johnstown congregations in 1811, was elected minister of Minden. The people of Ca-

najoharie called in 1818, the *Rev. George B. Miller* as their pastor. Mr. Miller had received his earlier education in the Gymnasium at Nazareth, Pennsylvania. He united himself with the Synod of New York, and continued his pastoral labors at Canajoharie for nine years. The *Rev. Mr. Merkel*, a native of Germany, formerly a merchant in New York, had devoted himself during his later years, to the study of Theology, under the direction of Rev. Dr. Kuntze, and having received license from the Synod of Pennsylvania, had labored as missionary of that Synod in the counties of Cayuga and Seneca, in the western part of New York. In 1815 he was ordained by the Synod of New York, and soon after took charge of the churches of Guilderland and Bern in Albany county. The Rev. Anthony Braun, after departing from Schoharie in 1801, for a short time discharged official duties in the congregation at Albany, and afterwards ministered to the congregations of Brunswick, Sandlake and Schaticoke, situated in Rensselaer county near the Hudson River, where he remained to the time of his death in 1811. He was a native of Germany, and came from Canada into the United States. As no official records of his life have come to hand, we can merely state, that he was considered by those who knew him, a learned and pious minister, wishing well to the cause of Christ. The Rev. *John Bachman*, from Lunenburg in the State of New York, a graduate of Union college, was the successor of Rev. Mr. Braun, from whom he had also received instruction in Theology. Brother Bachman was ordained during the

meeting of the ministerium at Schoharie in 1811.—The congregation at Albany gave a call in 1806 to the *Rev. Frederick Meyer*, who had graduated in Columbia college, and studied Theology under the direction of the Rev. Dr. Kuntze. Rev. Frederick Meyer departed towards the close of the year 1843, and was succeeded by the Rev. Henry Pohlman. Dr. Kuntze, who had been instrumental in the education of several of our ministers, was also the spiritual father of the *Rev. Philip Mayer*, a graduate of Columbia college. This gentleman found the first place of his clerical activity at Athens, Ulster county, State of New York.—But in 1807 Providence assigned him a more extensive field of labor in the city of Philadelphia. In the summer of 1807, the *Rev. Dr. John C. Kuntze*, pastor of the German Lutheran church in the city of New York, was called from labor to his rest. He was a native of Saxony, had received his classical education at the Halle orphan-house, and studied Theology at the university of Halle. For several years afterwards he was one of the principal teachers in the orphan-house and the Paedagogium. The corporation of St. Michael and Zion's churches called him from his native land, as one of their pastors. He received ordination, previous to his departure from Halle. In 1771 he entered upon the discharge of his pastoral duties in Philadelphia; his connexion with that church lasted fourteen years. He and Dr. Lochman in Harrisburg, were among the first of our pastors from the Father-land, who perceived the necessity of introducing the English language for the instruction of the young, as well as

in the service of the church. He met, however, with great, and we may say, unaccountable opposition from his fellow-laborers, Dr. Helmuth and Dr. Schmidt, as also from a large portion of the congregation. How changed would have been the condition of our church, in the city of Philadelphia, and in fact in Pennsylvania and other middle States, had his advice been followed, and had the church listened to his prudent councils.

Dr. Morris, the first editor of the Lutheran Observer, expresses himself in the obituary notice of Dr. Kuntze, as follows, on this subject: "*Where are the thousand respectable families, who abandoned our communion, because their children did not understand German? — Go into any considerable town or city, and you will see them maintain a conspicuous standing in almost every denomination of christians, but our own! All this Dr. Kuntze's foresight anticipated, but the men of his day belonged to another generation, and could not see, what was plain as day to his sagacious mind.*" For the sake of peace he left Philadelphia, after having served that congregation for fourteen years, and accepted the call as minister of the German Lutheran church in New York. Under his pastoral care the church soon revived. He composed a hymn-book, consisting in a great measure of German hymns, translated into English verse, and generally in the metre of the original, so that a congregation, accustomed to the beautiful German tunes, could sing the praises of God and our Redeemer in union with their offspring, without any other alteration, except the language, which was now intelligible to all. He composed a liturgy and a catechism

in English, taking the same precaution, which he had observed respecting the hymn-book. His acquaintance with oriental literature procured him the chair of that department in Columbia college. The executor of Mr. Hartwig's will, the Honorable Jeremiah Van Ransselaer, appointed him to the professorship of Theology in the Hartwick institution, agreeable to the will of the testator. The formation of the New York Synod as his work, has been noticed in the preceding chapter. His principal object in taking this important step was, to promote the introduction of the English language into the service of the church, a step, to which the Pennsylvania Synod had hitherto been always opposed; but so convinced was Dr. Kuntze of its necessity, that one of the last acts of his life was, the transmission of these his views to the Synod of Pennsylvania, where they then were violently agitated. From the reminiscences of Dr. Kuntze in an article of the Lutheran Observer, we extract the following remarks respecting the Doctor's religious sentiments and his official standing: "Blessed with a pious mother, Dr. Kuntze was from early youth imbued with devotional feelings; and fervency and integrity marked the religion which he practiced and taught. Scrupulously conscientious, he was long unwilling to abandon the plan of pastoral duty he had formed in Germany, and in consequence of this, underwent some considerable sufferings, which others were careful to avoid.—Artless and open, he listened too readily to the troublesome newsmongers, the retailers of every thing said and done among those, who forced themselves upon his

attention, thereby embittering many an hour to himself, without profit to others ; but it was the infirmity of an honest heart, anxious to do good. Much of his time was given to the valuable public charities, of which he was a director. No man in his station was ever more prompt, to assist the student, or to advance the interests of the gospel. He saw reason, as almost all do, who search for light, to change some of his opinions in the progress of his inquiries, and dissented in a few important points from the representations generally made of them, but the farther his investigations were carried, the more firmly was he established in the faith of the gospel, and the divine authority of the sacred Scriptures. As a preacher, though his voice was feeble, he was distinguished by eloquence as well as by fidelity, and the didactic character of his discourses. Most affectionate in his disposition, he was happy in the circle of his amiable family, and supported by the tenderest assiduities, he sank"—as before observed—"in the summer of 1807, under a painful disease of some months continuance, full of humble trust and hope in his God and Saviour, after he had served the congregation in New York for 24 years."

His successor in office was the *Rev. Frederick W. Geissenhainer*, who had, previous to his acceptance of the call to New York, been engaged in the service of his master in several congregations in the interior of Pennsylvania. The frequent representations of Dr. Kuntze, on every suitable occasion, of the necessity of introducing the English language into the church service, had prepared a considerable number of his own

congregation for that measure ; others, however, were violent in their opposition to any change. Those who were favorable to English service, formed themselves into a separate congregation, built a church, and called a Mr. Striebek, a promising young man, who had studied Theology with the Doctor, as Pastor of Zion's church, after having obtained license from the ministerium. The prospects of the new church appeared to brighten, but unexpectedly their minister connected himself with the Episcopal church. A call was then tendered to and accepted by Rev. Mr. Williston, of the Methodist connexion, on condition of uniting with the Lutheran ministerium of the State of New York, and he continued to discharge the duties of the pastoral office in that congregation for several years. During that time he was commissioned by the ministerium to revise the English Liturgy and hymn-book, then partially in use, and so we obtained a second edition of these works, designed for the use of the church. In 1810, Mr. Williston and a major part of his congregation left the Lutheran communion, and joined the Episcopal church, it was said, in hopes of a release from the debts contracted in the erection of their house of worship.

The Rev. Dr. Geissenhainer continued to officiate as pastor of Christ church in William street until 1812, when he removed to Pennsylvania. On this occasion the desire for preaching in the English language again manifested itself in the congregation. The vestry resolved to make the attempt in Christ church ; but it failed in consequence of the obstinacy of some, who

preferred going to great lengths, rather than allow the preaching of the word of God in their house of worship in any other but the German language. A second attempt, however, succeeded, and soon after, the *Rev. Christian F. Schaeffer*, a son of Rev. Dr. Schaeffer of Philadelphia, who had for some time officiated at Harrisburg, received and accepted the call as pastor of Christ church, with the express understanding, that service should be conducted alternately in both languages. Under this arrangement the English part of the congregation increased so considerably, that a new house of worship was greatly desired. A noble structure was erected in Walker street, and dedicated to the service of God as an English Lutheran church under the name of St. Matthew's church. Rev. Christian F. Schaeffer became its pastor, and the German congregation re-called Dr. Geissenhainer to Christ church.

In the year 1814, Dr. Knauf, one of the executors of the Honorable Jeremiah Van Ransselear, who had been one of the executors of Rev. Mr. Hartwig's will, applied to the officers of the Synod of New York, to devise a plan, by which the benevolent intentions of Mr. Hartwig might be accomplished, in as far as the remaining resources of the estate would permit. The testator had ordered, that his institution should be erected on his land in Otsego county. Proposals were laid before the citizens on the East and West side of Hartwick township, promising, that the institution should be built, wherever the largest sum should be subscribed in aid of the erection of the buildings.—

This was done by the citizens of the Eastern part, whereupon Dr. Knauf ordered, in the spring of 1815, a two-story brick building, 45 feet long and 36 feet wide, to be erected on the road leading from Cooperstown to Milford, in the beautiful and fertile valley of Hartwick. The Rev. Mr. Hazelius, who had been the successor of *Rev. William Graf*, as minister of the congregations in Hunterdon and Morris counties, received and accepted the call from the vice-executor of Mr. Hartwig's will, as Professor of Theology and teacher of the classical school, agreeably to the will of the testator. At the meeting of Synod the call was confirmed and twelve Directors were chosen, of whom eight were Lutheran ministers and laymen, and four, inhabitants of Hartwick patent, with power to nominate their successors. The names of the first Directors were: The *Rev. Dr. Quitman*, *Rev. Dr. Wackerhagen*, *Rev. Frederick Mayer*, and *Rev. Mr. Moeller*; the *Honorable William C. Bouk*, of Schoharie, *C. Bonesteel, Esq.*, of Dutchess county, *Mr. Fisher*, of New York city, and *J. Simmons, Esq.*, of Brunswick, Rensselaer county. The Directors on the patent were: *Rev. Daniel Nash*, Episcopal minister at Cooperstown, *Nathan Davison, Esq.*, *Mr. J. Loomis*, and *E. Crafts, Esq.* The Academical school was opened, Dec. 5, 1815, and previous to the close of the year the number of classical scholars in the institution was forty-five. The first student of divinity was *Henry N. Pohlman*, of Albany.

In New Jersey the *Rev. William Graf* departed this life, in 1808, after a pilgrimage of 66 years. During

the four last years of his life, age and infirmities prevented him from attending to any official duties. Mr. Graf was a native of the town of Leiningen in the South-western part of Germany; he pursued and finished his Theological education at Giessen in Hesse-Darmstadt. After his arrival in America he was inducted by Dr. Muhlenberg as pastor of Hakinsack and Ramapaugh in Bergen county. During the revolutionary war he accepted a call from the united congregations in Hunterdon and Morris counties. He was a learned and pious minister of the gospel, faithful in the discharge of his official duties, and a kind and indulgent parent. Soon after his removal to New Germantown, he lost his companion; during the latter years of his life he married an elderly lady, who survived him. He was esteemed and beloved by his congregations for the many amiable qualities of his character, as well as for the faithful discharge of his pastoral duties. There are still some of his former parishioners on this side of the grave, who hold his learning, piety and uniform cheerful disposition in grateful remembrance. Mr. Hazelius, a native of Germany, who had for eight years been a classical teacher in the Gymnasium at Nazareth, Pennsylvania, received and accepted a call from the congregations, that had been under the pastoral care of the late Mr. Graf. Mr. Hazelius was ordained, September 6, 1809, by the ministerium of the State of New York, with which body he remained in connexion beyond the close of this period. On his return from Synod he commenced the discharge of his ministerial labors.—

As there had been occasional preaching only in these congregations during the last years of Mr. Graf's life, a considerable number of the church members had connected themselves with other societies, or had grown cold and indifferent; but by the blessing of God the churches gradually revived. In 1815, *Rev. Mr. Hendrix* took charge of the congregations. This gentleman was a graduate of Union college, Schenectady, and had pursued Theological studies under the direction of Rev. Frederick Mayer, at Albany. In 1819 *Mr. Hendrix* having accepted a call from the congregations in Bergen county, *Rev. Mr. Pohlman*, became his successor, who has labored 23 years in these congregations with acceptance and the approbation of the Lord, and is now, as observed before, Pastor of Ebenezer church at Albany.

In the interior of Pennsylvania and Maryland a host of faithful laborers were zealously engaged in winning souls for Christ. The Rev. Nicholas Kurtz had labored during the four last decennia of the 18th century in several churches in Pennsylvania. When age and bodily infirmities prevented him from a continuance in active service, he found a welcome asylum in the family of his son, *Rev. Dr. Daniel Kúrtz*, pastor of Zion's church in the city of Baltimore. He departed this life in 1794; his earthly remains sleep in the churchyard of Zion's church until the day of the resurrection. Spiritual success does not seem to have attended the labors of Rev. Mr. Friederici in the congregation of the city of Frederick. In 1806 the *Rev. David F. Schaeffer* became his successor. This gentleman en-

tered upon the discharge of his pastoral duties with zeal and energy, and had the satisfaction of beholding the growth of the congregation both in numerical as well as spiritual strength. As a friend to the instruction of the young, he established a Sunday school in his church, which under the blessing of faithful teachers became flourishing. The Rev. Dr. *J. G. Schmucker* served the congregation in Hagerstown with pious zeal, in the commencement of the present century, and his Lord and Saviour permitted his servant to experience, that the faithful preaching of the cross of Christ is still the divine power to the salvation of all, who believe.— This brother, having taken charge of the church at York, after the departure of pastor Goering, the Rev. *Solomon F. Schaeffer* attended for a short time the church at Hagerstown, but was soon called from earthly troubles to the rest above. In Yorktown, *Pastor Goering* had been the watchman on the walls of Zion for many years, at first, as the adjunct of his father-in-law, the Rev. *William Kurtz*, and after a short interval, which he spent in the service of the church in Hagerstown, he returned to his beloved people at York and its neighboring congregations. Here he remained, until the Lord called him home in the 53d year of his useful life. Our brother was born in 1754 in the county of York, Pennsylvania. In his early childhood he already manifested great engagedness for learning and mental improvement. His very plays with his school companions appeared to indicate the bend of his mind to the clerical profession. For he frequently collected them around him in the hours of intermission from

school duty, to sing, pray and preach for them, so that he generally passed in school by the title of "*the young minister.*" With his years, the thirst after knowledge increased; so that his father,—means of improvement failing at home,—went with him to *Rev. Dr. Helmuth* at Lancaster, to obtain his advice respecting his son. The Doctor soon discovered the lad's capabilities for improvement, and took him under his own care and instruction. After the completion of his classical and Theological studies under the tuition of his pious and learned instructor, Mr. Goering preached in several country congregations with much acceptance. He had married when young, but the Lord soon removed her, whom our brother had chosen as the companion of his life. This loss led Mr. Goering deeper into experimental religion. From that time he preached with greater energy and zeal, having truly experienced, that through repentance and faith alone, we receive the forgiveness of our sins, justification before God, and the hope of everlasting happiness beyond the grave. His last illness was a slow consumption, but he bore his sufferings with christian resignation and fortitude. As long as his declining strength would permit, he continued his labors in the congregation of his charge. When bodily infirmities deprived him of that satisfaction, he ceased not to exhort the members of his church, that came to see him, to bear eternity always in view. At length the Lord released him from all his sufferings, and permitted him to fall asleep in full confidence in Jesus his Redeemer. The *Rev. Dr. J. G. Schmucker*, became his successor

in office, in which he continued the blessed work of leading souls to Christ, far beyond the period, the occurrences of which are now laid before the public.— We merely now remark, that the reflection of having experienced the blessing of God during the long term of his service to the church, will sweeten the hours of rest, which our Brother now enjoys, and when he shall have been called from earth, the meeting of souls in the realms of bliss, whom God invited through his instrumentality to eternal life, will enhance his enjoyment even of heavenly bliss.

Dr. Helmuth having exchanged Lancaster for Philadelphia, the church at Lancaster enjoyed for some time the services of Pastor Muhlenberg, a son of Dr. Henry M. Muhlenberg. *Dr. Endress* succeeded him, and when that gentleman accepted a call to *Easton*, *Pastor Baker* from Germantown took charge of the church, in which he is still laboring with success. Devoted to the safe principle, that early obtained instruction is the surest means for laying the foundation of lasting religious impressions, he has by indefatigable labor and untiring perseverance, raised the Sunday school in his church to a high degree of prosperity.— From the congregation in Harrisburg we have not been able to gather any information previous to the time, when the *Rev. Christian F. Schaeffer*, then a candidate of the ministry in connexion with the Synod of Pennsylvania, was chosen as their preacher in 1813. *Dr. Lochman* succeeded Mr. Schaeffer, and remained the Pastor of this church to the time of his departure in 1727. A grand-son of Dr. Muhlenberg was Pastor

of the church in Reading in the commencement of the present century ; after his departure the Rev. Dr. Jacob Miller, a pupil of Dr. Helmuth and Dr. Geissenhainer was elected Pastor, which station he is still filling. His long services in that church, as well as the fact, that this brother has repeatedly been called to the chair in the Pennsylvania Synod and ministerium, are strong proofs of the affection of his people, and of the high estimation, in which he is held by his brethren of the Synod.

The old church at Germantown had been served by a long succession of worthy and pious ministers, from the days of *Brunholz*, *Handshuh*, *Voight*, and *Buskirk*, to those of brother *Frederick Schaeffer*. When after the death of Rev. Dr. Schmidt, the Rev. Mr. Schaeffer was chosen second pastor of Zion and St. Michael's churches in Philadelphia, the Rev. *Mr. Baker* served the congregation, until his removal to Lancaster, when brother *Benjamin Keller* accepted the call as minister of the congregation of Germantown and neighboring churches. *Chambersburg*, which had been under the pastoral care of the Rev. *Mr. Moeller*, was after his removal for some considerable time destitute of the services of a settled pastor, until the Rev. *Benjamin Kurtz*, from Hagerstown, accepted a call from that congregation, and continued to serve it for a number of years. In the town of Hanover in Franklin county, Pennsylvania, the Rev. *John F. Melsheimer* was stationed to the time of his death, which took place February 12, 1829. He had reached the age of 44 years, 8 months and 6 days. In his obituary no-

tice the Editor of the *Lutheran Intelligencer* remarks :
“The concourse of the people from all directions at his funeral, which was attended to by Professor Schmucker, notwithstanding the inclemency of the weather, was immense, and testified the unshaken friendship and affection, entertained for the deceased, for which his long and intimate intercourse with the community and the congregations—Mr. Melsheimer having been also pastor of the congregation of Oxford—had laid the lasting foundation.”

In the town of Gettysburg and the congregations of its immediate neighborhood, the brethren *Grob*, *Heine* and *Herbst* officiated during this period.

The desire of introducing the English language into the service of the church in the city of Philadelphia, became very general about this time, and it cannot be denied, that the obstinate opposition of the pastors of St. Michael and Zion's churches to the measure, frequently led to unpleasant scenes and results. The friends of the change were in general the children and posterity of the original founders of the Lutheran churches in the city ; the opponents were for the most part emigrants from Germany, who had not seen the days of trial, borne by the fathers of the church in the times of a Muhlenberg and Brunholz, and who had contributed but little to the support of the gospel.—The consequences of such a contest were unfavorable to the cause of piety and godliness, as well as to the interests and external growth of the church. Many families hitherto in connexion with the Lutheran church in the city, resolved therefore, rather to leave that con-

nexion, than to be spectators and participants in the down-hill course of the church of their fathers.

At length a separation took place between the contending parties ; those, who favored the introduction of the English language, formed themselves into a new corporation, and called the Rev. *Dr. Philip F. Mayer* of Athens in the State of New York, as their pastor.

While the new edifice in Race street was in building, the congregation worshipped in the chapel of the Philadelphia Academy. In the spring of 1809 the new house was finished, and dedicated to the service of God by the Pastor, under the name of St. John's church. From that time the congregation has continued to increase, and numbered in a few years nearly as many members as the German Lutheran churches in the city, in which the Rev. Drs. Helmuth and Schmidt were officiating. In 1811 it pleased God, to call the Rev Dr. Schmidt to his rest. *Dr. David Fr. Schæffer*, senior, of Germantown, was elected to fill the vacancy. About this time a number of those, who during the first controversy had opposed the introduction of the English language, being convinced of their error, when they saw their families growing up without the benefit of that religious instruction, which they needed, followed the example of separation from the German congregation. St. John's church cheerfully admitted as many of her former opponents, as the house could accommodate, but for all there was no room. A second English Lutheran congregation was therefore formed and organized, by the name of *St. Matthew's church*, and the Rev. *C. P. Krauth* received

and accepted the call as Pastor. In St. John's church a Tract Society was formed, whose publications are deserving the attention of all, who love practical religion without show and parade.

In Baltimore, *Dr. Daniel Kurtz*, who had succeeded the *Rev. Mr. Geroch* in 1787, continued during this period to discharge the duties of the pastoral office, frequently under severe trials. The assurance of the Lord's approbation was his solace in the midst of his arduous labors.

Few were the Lutheran churches in Virginia. Winchester congregation enjoyed for some time the labors of the *Rev. Abraham Reck*, until he accepted a call from the church in Middletown, Maryland. The congregation at New Market was attended by the *Rev. Peter Schmucker* and afterwards by the *Rev. Samuel S. Schmucker*. This Divine had received his Theological education in the Seminary of Princeton, and labored successfully in the portion of the Lord's vineyard, assigned to him for cultivation. *Rev. Nicolas Schmucker* was the pastor of Woodstock congregations. Our clerical brethren in North Carolina, who had hitherto continued in connexion with the Synod of Pennsylvania, resolved, to form a Synod in their own State. Information of this step having been given to the Synod of Pennsylvania, and being approved, the brethren in North Carolina met in 1803 for the first time, and assumed the name of the Synod of North Carolina and adjacent States. Its constitution or rules were formed in the spirit of the constitution of the Pennsylvania Synod. *Rev. Mr. Stork* was elected

first President of the new Synod. Through the instrumentality of this brother and the activity of the Rev. *Gottlieb Schober*, the church began to assume a brighter aspect than before the formation of Synod.— Missionary operations were extended into Tennessee, into the western parts of Virginia and into South Carolina.

From the Synodical minutes of 1819 we learn, that a Theological school had been established in Tennessee, of which the Rev. *Philip Henkel* and *J. E. Bell* were Directors, that considerable sums had been presented to Synod for its support, especially from Charleston, S. C., and that this Ecclesiastical body did express a deep interest in the welfare of the institution, by desiring its Directors to form a plan for a constitution, to be laid before Synod at its next session, for approval or amendment, and by promising, that Synod would consent on this condition, not only to apply the sums received, which were now in the hands of the Directors for the support of the school, but also to assist the institution in every other manner, pointed out by Providence. But it appears, that want of harmony in action, between the Directors of the school and Synod became the cause of its final discontinuance. In this disharmony we may also discover the origin of a separation of some members of Synod from the rest of the brethren. For there exists no other rational cause, why the Rev. *Philip Henkel* should have espoused the unholy cause of his brother *David Henkel*, which has since occasioned a breach in the church, that is not healed to this day. Unpleasant

as the duty is, yet historical faithfulness compels us, to perform it impartially, without fear or favor.

David Henkel, son of the Rev. *Paul Henkel*, was connected with the Synod of North Carolina as candidate of the ministry. At the session of Synod in 1819 complaints were laid before Synod, that Mr. David Henkel should have acted in an unchristian manner towards Mr. *Andrew Hoyl* of Lincoln county, and that he had excommunicated Mr. Adam Castner without sufficient cause. Both accusations were sustained by Synod, and a resolution was passed, that David Henkel should be deprived of his license as candidate, but might still officiate for six months in his congregations as catechet, and discretionary power was vested in the President to restore him his former license, if Mr. D. Henkel after the lapse of six months should produce satisfactory proof, that peace was restored in his congregations, and that the complaints of our reformed brethren against him were settled.* It is necessary to observe here, that the session of Synod for 1819 had been held April 25th, instead of on Trinity Sunday, as had been customary, because information had been received from Rev. Dr. *George Schmucker*, President of *Pennsylvania Synod*, that a Union or General Synod was in contemplation, and that a convention of ministers and lay members from the different Synods would be held to consider the expediency of the measure, and the Synod of North Carolina was invited to attend said convention by a delegation, which

* See minutes of N. Carolina Synod of 1819, pages 10 and 11,—German copy.

could not be chosen, if the session of Synod should not be held at an earlier day. Information had been given of this change by the Secretary, and it appears, that no objection was offered by any member, except by Rev. Philip Henkel, who had declared in writing, that he would attend the meeting of Synod at the usual time on Trinity Sunday.* David Henkel had been present at the Synod of 1819 without objecting to the change of time. On Trinity Sunday Rev. Philip Henkel, and candidate Joseph E. Bell, and catechet David Henkel met at Buffaloe creek church, Lincoln county, for the purpose of holding Synod. On this occasion Joseph Bell and David Henkel were ordained by Philip Henkel, without the knowledge and consent of the N. C. Synod; and the transactions of Synod were declared null and void, by these men, who assumed the name and title of the Synod of North Carolina.—When Synod assembled in the church near Lincolnton, May 29th, 1820, they found the church pre-occupied by the ministers Rev. Paul and Philip Henkel, candidate Joseph E. Bell and ex-catechet David Henkel.

An exposition of the proceedings of last Synod having been given by the Rev. Charles Stork, President of Synod, and the Rev. Gottlieb Shober, Secretary, and after an open declaration on the part of Synod, that every thing should be forgiven, as errors had been committed on both sides, the opponents replied to the question, whether they would unite? in the negative, and gave as reason, “*because the Synod did not teach water baptism to be regeneration; 2. because this*

* See minutes of Synodical meetings of 1820, page 5.

*body did not accept the elements in the Eucharist as the true body and blood of the Lord, corporeally ; 3. because the plan for a general union of our church was against the Augsburg confession.”**

Such is the origin of the Tennessee Synod, so called. David Henkel now became a reformer, denouncing the North Carolina Synod, as well as all other American Lutheran Synodical bodies to be heretical ; he taught, as far as his language in his book entitled—“*Heavenly flood of regeneration*” is to be understood, that water baptism constitutes regeneration, he inculcated an almost Capernaitic eating and drinking of the body and blood of Christ in the Lord’s Supper, and represented “*christian faith*” to be simply an assent to the truths of the doctrines of christianity, without any practical application thereof to the heart. All these doctrines approach so near to Romanism, that we cannot be astonished to learn, that Hinkelism has found a champion in the Right Reverend Bishop of the Roman Diocese of Charleston. The union of the American Lutheran churches in General Synod is still represented by the followers of David Henkel as a measure replete with mischief, threatening imminent danger to the liberties of the American people. Not satisfied even with aspersions of so heinous a character, they have not unfrequently disturbed the peace of the churches, by making forcible entries into houses of worship, acts, which the Rev. A. Miller in a debate with Br. Hope defended, as being in conformity with our free institutions. These deplorable occurrences, how-

* See minutes of Synodical meetings of 1820, page 6.

ever, did not altogether dishearten our brethren, because they were aware, that Satan will sow tares among the wheat, and that in many instances both must grow together until the harvest. They likewise knew that external prosperity has never enhanced the spiritual well-being of the church, and that she has to acknowledge with all individual christians, "*it was good for me to be afflicted.*" Therefore our North Carolina brethren did likewise not despair; the stormy sky taught them to fasten the hatches, to furl the sails and to take care of the helm. But few were the men, who had charge of the bark. *Nussman* and *Arndt* had departed, *Bernhardt*, their travelling companion across the Ocean, had taken his abode in South Carolina.—But the Lord awakened other men in the place of those, whom he had called from their labors. Rev. Mr. Shober from Salem, Stokes county, united himself with the North Carolina Synod, and soon became one of its most active members; and several younger members suffered themselves to be enlisted in the service of the church.

In South Carolina very few Lutheran ministers were laboring. The men, who had formed the *corpus Evangelicum* in 1787 had departed; except *Daser* and *Wallern*; the former appears to have left Charleston in consequence of some disagreement with the congregation, the latter had separated from the ecclesiastical association, and remained unconnected with any clerical body to the time of his death. The brethren in the service of the church in South Carolina were: *Faber* in Charleston, *Franklow* in Amelia, *Bernhard* and

Meetze in Lexington District. Rev. Mr. Bernhard departed this life in 1802; and his death placed the church in the most destitute situation. Ministerial aid could not be expected from abroad; the brethren in North Carolina were unable to satisfy the calls for ministers in their own State, and from the brethren in the North no help could be obtained, being unable to fill the vacancies in their immediate neighborhoods. Under these circumstances a brother devoted himself to the service of the church, who under a different state of things would not have thought of entering the ministry. This brother is the Rev. *Michael Rauch*. The Lord had led him by the guidance of his Spirit, to see his own want of a Savior, and having found him precious to his soul, he became desirous, of recommending Him to his neighbors and friends. Having for some time kept meetings for prayer and exhortation in his immediate neighborhood, he was prevailed upon, to apply to the Synod of North Carolina for license to preach, and to discharge the other duties of the ministerial office. About this time the Rev. *Godfrey Dreher*, who had been a preacher in the Methodist denomination, returned to the church of his fathers, and connected himself likewise with the North Carolina Synod.

After David Henkel had occasioned the breach in the Synod of North Carolina, of which a brief account has been given, he came to South Carolina with a view to gain the brethren in the western parts of the State over to his sentiments. A consultation on the subject was held, but his plans were frustrated by the

perseverance and proper feelings of the brethren. About this time the Rev. *Mr. John Bachman* received a call as Pastor of the church in Charleston. This brother is still successfully laboring in the same field.

Respecting the spiritual state of the church at Ebenezer we can say but little. The Rev. *Mr. Bergman*, senior, was pastor of this people. In former years the members of that church had either been Germans themselves, or the immediate descendants of German parents. Bolzius, Gronau, Lemke and Rabenhorst had therefore been enabled to labor effectually in the language of the Father-land. But time had effected a great change. The tide of emigration from Europe had been diverted from the Southern States, the posterity of the Germans in the South, surrounded as they were by English speaking neighbors, had lost the language of their fathers, and could consequently derive no benefit from the instruction of German pastors. Hence a large portion of the rising generation detached themselves from the church of their fathers, and joined other denominations.

The State of Ohio, forming at the close of the 18th century a part of the immense Territory north-west of the Ohio River, and which in 1790 contained but 3000 white inhabitants, had received until 1802 so large an addition of citizens, that it was admitted into the number of the free and independent States of the great republic of the United States of America. Among the first settlers were likewise many members of our church. The ministers in Ohio continued for some time in connexion with the Synod of Pennsylvania,

but distance of the places of meeting, as well as the increase of pastors within the bounds of the State, induced the churches in 1818 to form themselves into a separate body, by the title: “ *The Evangelical Lutheran German ministerium of Ohio and adjacent States.*” This new Synod transacted business during the first years of its existence exclusively in the German language. In the course of nine years, 95 churches had been organized, which were under the charge of 25 pastors. Hitherto the connection between the existing Synods had been kept up by the mission of delegates from one Synod to another. Many zealous members of the church were however convinced, that this bond of union was too weak, to exert a truly beneficial influence on the whole church. As strength consists in unity of action, the desire for the establishment of a Union or General Synod became stronger with the increase of the church. In many cases the operations of an Ecclesiastical body *require* the united strength and efforts of every part, in order to become effectual; such are, for instance: the establishment of permanent Foreign and Home Missionary Societies, of schools and Literary institutions, and of Seminaries for the education of pious men for the ministry. But there is one object in particular, which naught else can equally as well cherish and preserve, as a *truly united* ecclesiastical body of a whole christian denomination. The religion of Christ is the religion of peace and good will towards men; of that peace and that love all those ought to be rich participants beyond all others, who have been called to proclaim this religion to their

fellow-men, and its beneficial effect ought to manifest itself in a peculiar manner among those heralds of the cross, who are laboring together in *one portion* of the Lord's vineyard. And what, we ask, would produce that effect more fully, what would cherish it more, than if co-laborers were to meet from time to time, and were to see and feel, that, though views respecting *the manner*, of accomplishing good in the church, may sometimes vary,—all have but one mind,—to promote the kingdom of Christ among men. Such sentiments, and others similar to these, pervaded the hearts of many members and well-wishers to our Zion. A convention of some friends of the church, was the result of these sentiments and feelings. It met at Hagerstown in 1820. From Pennsylvania were present:—*Rev. Dr. John G. Schmucker, Rev. Dr. Endress, Rev. Dr. Frederick W. Geissenhainer, Rev. Dr. Daniel Kurtz, and Rev. David F. Schaeffer.* From the Synod of New York: *Rev. Dr. Philip Mayer, and Rev. Dr. Christian F. Schaeffer.* From North Carolina: *The Rev. George Schober.* The object of this convention was, to consider the expediency of establishing a General Synod in the Lutheran church, and if that measure were approved, to form a plan for a constitution of said General Synod, with a view to lay it before the respective State and District Synods, for examination, amendment, approval or rejection. It was also agreed in convention, that if two of the three Synods, represented in the convention, should approve the establishment of a General Synod, as well as the plan for its constitution, at least in general, that then the

General Synod should be considered as established, and the chairman of the convention was requested, in that case to call a meeting for the organization of that body, to convene at Frederick, in Maryland, in the month of October, 1821. In the mean time, however, it became manifest, that there were men, both in and out of the church, hostile to the establishment of a General Synod, because they either feared, or pretended to fear, that the existence of such a body as the G. S. might prove injurious to the liberties of the people, and to the independent character of the District Synods. Many voices were therefore raised against this measure, especially in the Eastern parts of Pennsylvania, and even ministers of the gospel—though not in the service of our church—exerted all their influence to excite the people against the project. While these subjects were in agitation, the clergy and congregations in Maryland, hitherto in connection with the Synod of Pennsylvania, who had for some time been contemplating the establishment of a separate and independent State Synod, resolved upon the measure at that time, in as much as the number of churches had greatly increased of late years, and the yearly attendance on the meetings of the Pennsylvania Synod was found inconvenient on account of distance. The circumstance, that all the ministers and churches in that State were favorable to the formation of a General Synod, may have hastened the execution of the design, though on that point we speak merely from conjecture, the fact however is, that this Synod was formed and held its first session in 1820,

One of the first acts of this new ecclesiastical body was its assent to the plan for the constitution of the General Synod proposed at the last convention. The Pennsylvania Synod during its session of 1821, also resolved the adoption of the constitution by a small majority. In the Synod of North Carolina the question was likewise decided in the affirmative. But the Synod of New York* rejected the proposition by a considerable majority. Pennsylvania, therefore, Maryland and North Carolina sent their respective delegations to the first meeting of the General Synod, convened at Frederick, Maryland, October 22d, 1821. The first officers of this body were: *Rev. Mr. Schober* of North Carolina, President; *Rev. David F. Schaeffer* of the Synod of Maryland, Secretary, and *C. A. Barnitz, Esq.*, of Pennsylvania, Treasurer.†

*The Synod of New York united however, afterwards, with the General Synod.

†See Appendix for constitution of the General Synod as adopted by that body and as amended in succeeding sessions.

CHAPTER VI.

History of the American Lutheran church, from the establishment of the General Synod to the centenary year. From 1821 to 1842.

I. THE SYNOD OF NEW YORK.

The Rev. Mr. John W. Starman continued during this whole period notwithstanding his advanced age to labor in that portion of the Lord's vineyard, where his Providence had placed him, in the year 1811, and that not without the blessing of the Lord. It has been noticed, that the congregation of Waldoborough consisted of both German Lutherans and German Reformed members, and that the ministers of this congregation were wont to administer the Sacrament of the Lord's Supper to each part according to the form, in which they had been accustomed to receive it. This mode continued to be observed until the Rev. Mr. Starman came among them. In speaking of this circumstance, the Rev. gentleman observes: "When I came to Waldoborough, I was unanimously chosen to be the pastor of this church and people. The Lutherans and the German Reformed had then the custom, to have the Lord's Supper administered to them, not at the same time, but separately. I followed the custom, and invited the other party, to partake with us.

There were few in the beginning, who did so, however their number increased, and on the 17th of June, 1829, the separation wall was entirely taken away. A meeting of the church members of both parts of the congregation was held on that day, when it was unanimously resolved, that the Lutherans and the German Reformed would hereafter commune together, according to a form, which was likewise agreed upon, after the elements had been consecrated by the pastor, in the usual mode, practised in the Lutheran church. Since that time both classes sit together at the Lord's table, as one undivided family in the unity of faith, and the bonds of peace."

In 1820 there were about 4000 communicants in the different congregations connected with the Synod of New York. The Theological Seminary at Hartwick, to which an Academical institution was attached, began at this time to exercise a beneficial influence on the church. Rev. *Mr. Pohlman*, the first Theological Student from the institution, who had for a few years officiated in the congregations of Saddle river and Ramapough in Bergen county, New Jersey, exchanged locations with the Rev. *Mr. David Hendricks*, the successor of the Rev. Mr. Hazelius in New Germantown, German Valley and Spruce Run churches, in which Mr Pohlman has continued to labor with success. The Rev. *Mr. George B. Miller*, who had been the assistant teacher of Mr. Hazelius in a classical school at New Germantown, had accepted a call from the congregation at Canajoharie on the Mohawk river, after having united himself with the Synod and minis-

terium of the State of New York. He was ordained with Mr. Pohlman in 1820. The Rev. Messrs. Francis H. Guenther and Adam Crownse, both former students of Theology in Hartwick Seminary, had during the Synodical year of 1823, officiated as candidates of the ministerium in different congregations, the former continued his services in the new congregations of *Columbia*, *Warren* and *Danube*, the latter was ordained as pastor of the churches in Sharon and Durlach, Schoharie county. The Theological students, *John Goertner*, *Jacob Senderling*, *Charles B. Wessels*, and *Perry G. Cole*, received license from the ministerium in 1824, to labor in various congregations; the Rev. *Mr. Peter Goertner* was engaged as missionary to the scattered Lutherans in Canada; Rev. *Jacob Senderling* to serve the newly formed congregation in the town of Cicero, and *Perry G. Cole* among the churches in the town of Davenport, Milford and Huntsville in Otsego and Delaware counties. Mr. Charles B. Wessels assisted the Rev. Mr. Frederick C. Schaeffer in the city of New York for some time, and afterwards accepted a call as an Academical teacher at Leesville, Lexington District, S. C. In the Academical department of the institution 71 classical students had during that year received instruction in the various branches, preparatory for entering one or the other of the colleges of the State. The Rev. *John Peter Goertner* was early called from his ministerial labors. After having received license in 1824, he spent one year as missionary of Synod in visiting the vacant congregations in the western and northern parts of the State, and also

our brethren scattered over the wide extent of the British province of Canada. By this visit the drooping spirit of our brethren, destitute of the word of life was greatly encouraged, and in the succeeding year the following churches were supplied with pastors: The congregations in *Fredericksburg* and *Ernesttown* in Upper Canada called the Rev. *Francis H. Guenther*; the brethren in *Lowville*, Lewis county and *Le Ray*, Jefferson county, New York, the Rev. *Philip Wietling*; the congregations in *Ghent* and *Melville*, Columbia county, accepted the services of the Rev. *Jacob Berger*; and *Mr. Goertner* accepted the call to Johnstown, Montgomery county. But the services of our brother were not to be of long duration, though accompanied by the divine blessing during their continuance. One of the editors of the Lutheran Magazine in noticing Mr. Goertner's departure from Johnstown for Europe with the view to the re-establishment of his health, says:—"The position of the church, to which our brother ministered, was on his entering, literally a spiritual waste, but by his indefatigable zeal and amiable deportment he succeeded in organizing a congregation of sufficient strength, to be able, in the early part of the past winter, to give him a call for life. He had as it were, but just entered upon his pastoral duties, when he was called to relinquish them. He undertook a voyage to Europe. After the return of our brother to the land of his fathers, he was still unable on account of weakness and indisposition to resume active labors; and it soon became apparent, that the Lord would call his servant early from the troubles of time to a haven of rest. He

departed this life, at the house of his father, Feb. 26th, 1829. We close these notices concerning our departed Brother with an extract from the *Johnstown Herald*,* written about the time of Mr. Goertner's taking solemn leave of the congregation, to whom he had for some time broken the bread of life. "Last Sunday the Rev. Mr. Goertner pronounced his farewell discourse to a numerous congregation, who had assembled to hear their pastor for the last time. The gloom that pervaded the whole assembly before the preacher rose, bore ample testimony of the estimation, in which he was held by his flock, and that the occasion itself was sufficiently eloquent, to stir up the melancholy feelings, without the aid of words. The discourse itself was plain, simple and eloquent,† and was delivered in a feeling, unostentatious style. It was received as the dying injunction of a spiritual father, whom they should see no more forever. Even those, who appeared there as idle spectators, departed, with the gloom of melancholy hanging upon their countenances, admiring the ways of Providence in the selection of an object for his afflictive hand." As we are engaged in the delightful, though at the same time mournful subject of recalling to our mind the remembrance of one departed friend, our thoughts very naturally turn likewise to the memory of another brother,

* The editor of that political paper stood in no connexion with our church.

† The text was: Only let your conversation be as becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.

who was called from the things of time and sense to rest. We think of our departed brother the Rev. *Henry Moeller*, who departed this life, September 16th, of the same year, in Hartwick, Otsego, county, in the 80th year of his life. During the revolutionary war he had served as chaplain of a German regiment in the army commanded by General Washington. At different subsequent periods he was successively engaged as Pastor of churches in Pennsylvania, afterwards at Albany, Guelderland, Bern, and at last in Sharon and Durlach, Schoharie county. His labors were blessed, and many of his former parishioners are still living, who bear in affectionate remembrance the exhortations to godliness and piety, which this aged servant of Christ gave them while ministering unto them. The last six years of his life Mr. Moeller spent in retirement at Hartwick, being unable any longer to pursue the active duties of his office, in consequence of his bodily infirmities. Yet he occasionally preached to the congregation in Hartwick in the chapel of the Seminary. After the loss of his companion, who departed in the triumph of faith, he felt lonesome, and often spoke of his desire to follow her, and to be with Christ, to whose service his life had been devoted.—His wish was granted September 16th, 1829, as above stated. During his life he had exhibited a bright example of the genuine spirit of religion. He now rests from his labors, and his works do follow him.

In 1827 the Rev. *George B. Miller*, of Canajoharie, accepted the call as assistant Professor of the Hartwick Seminary, in which station he continued until

1830, when in consequence of the removal of Dr. Hazelius to Gettysburg, Pennsylvania, he was elected by the Trustees of the institution, Professor of Theology; and the Rev. *Christian B. Thummel*, a graduate of the university of Tubingen, entered upon the duties of the second Professorship. Mr. Thummel remained for two years in connexion with the Seminary. He then accepted an invitation to superintend a classical Academy in the village of Clinton. Rev. Mr. Miller was obliged for some time to attend alone both the classical and Theological departments in the institution.—Mr. Francis Springer, a student of Divinity in the Seminary, was appointed tutor; and in 1832 the Rev. *Henry J. Smith* received the call as assistant professor, in which capacity the Rev. gentleman was active until the autumn of 1835.

During the session of Synod in 1835 the following report was made by the Synodical committee on Hartwick Seminary.* “The Rev. *Charles A. Smith* from the committee on Hartwick Synod presented the following report:”

“Your committee report, that a majority of their number were present at the last annual examination of the students of Hartwick Seminary and meeting of the Board of Trustees. The examination afforded plain evidences of industry and application on the part of the students, and the utmost attention to their advancement in the various branches of study on the part of the Professors of the institution.

The average number of students during the past year

* Extracts from the minutes 1835.

has been *forty*. Theological, *three*, Preparandi, *fourteen*; the last term." At the session of 1839 the Rev. William D. Strobel, member and chairman of the Synodical committee on Hartwick Seminary,* reported as follows: "Your committee were present at the late examination of this institution, and have but little to add to what they have said on former occasions, relative to the indefatigable labors of Dr. Miller, and on the course of instructions pursued. *The institution will be closed the present year, for the purpose of repairing and enlarging the buildings, and we hope to see it put on such a footing, as will gratify the best wishes of all its friends and greatly enlarge its sphere of usefulness to the church.*" In the course of the following year Rev. Mr. William Strobel received and accepted the call as Professor of Theology of Hartwick Seminary, in the place of Dr. Miller who had resigned. Since that time we have seen an account in the Observer, of the flourishing condition of that institution under the direction of its new Principal.

But not only have the ministers and the people connected with the Synod of New York during this whole period, evinced an ardent desire to promote the best interests of an institution, from which alone a constant supply of ministers for the increasing wants of newly formed congregations could be expected, they have also been zealously engaged in Missionary exertions to collect the scattered flocks, to organize them by the election and instalment of church officers, and to preach among them, until they could be supplied with pastors.

* Extract from the minutes 1839.

This will appear from an extract of the report of the Synodical committee on Missions and vacant congregations of the year 1826. "Soon after adjournment of Synod 1825, the committee engaged the Rev. *Mr. Jacob Senderling* as a Missionary to visit some of our vacant churches in the West. Another brother travelled as Missionary to our destitute friends in Canada. On his return he reported to the committee, that many families, belonging to our church, reside in the British Province, and are very desirous of being supplied with the blessings of the gospel."

The same brother on another occasion visited the western part of the State and Canada again. Rev. *Mr. Wieting* one of the former students of the Seminary had taken charge of a newly formed congregation near Lowville, Lewis county; and attended also to the people in Le Ray, Jefferson county, among whom he had organized a church. Another brother from the Seminary, the Rev. *Mr. F. G. Gunther* was administering the word of life to two Canadian congregations, the one in Ernesttown, the other in Fredericksburg; who were not only making every exertion in their power to render the situation of their minister comfortable, but he assured the missionary also, of having cause to believe that his services are not vain in the Lord. In Sidney, at Mohawk Bay, and seven miles North East of that Bay, reside many families belonging to our church, whom Mr. Guenther was occasionally visiting. At Williamsburg, Dundas county, and in the town of Osnaburg the Rev. *Herman Hayunga* was successfully engaged in the labors of the ministry;

more than one hundred persons having given in their names to be received as members of the church. The people in the fourth concession were building a new church. At Williamsburg the Lutheran church had been deprived of their church and parsonage by the treachery of a Mr. Wiegand, who formerly had been the minister of this congregation, but who under pretence of having the Elders sign a petition to the Canadian Parliament, for assistance, had obtained their signature to a declaration, whereby the Elders, congregation and minister gave in their adhesion to the Episcopal church, of which fact the congregation only became apprised, when they saw their minister enter in the costume of the priests of the church of England. The larger portion of the church seceded, and declared, that they had signed a petition, without inquiring into its contents farther than what had been stated by their minister, and as these were differing from the statement given them, they refused assent to the petition. But land, church and parsonage were gone, and in possession of Wiegand; the Rev. Mr. Hayunga had, since his arrival in the province, several conferences with the Bishop of Quebec on that subject, and as far as we have been able to learn, the church and glebe have been restored to the congregation.

The Rev. *Mr. Lawyer*, who had originally devoted himself to the study of the law, and being not only a successful practitioner, but enjoying also the office of clerk of the county of Schoharie, had freely given up his temporal prospects for the sake of the gospel, and had attended the Theological instruction of the *Rev.*

Mr. Lintner, pastor of the Schöharie congregation. In 1826 Rev. Mr. Lawyer, after being licensed by Synod, accepted a call from the churches of *Minden*, *Stone-Arabia* and *Palatine*. Difficulties of a serious nature attended the entrance of our brother into his ministerial duties. In Minden an impostor had created disturbances among the people. In Palatine the congregation had been so long without the advantages of a stated ministry, that many felt indifferent, and manifested no interest in the concerns of the church. In Stone-Arabia, about the time and since the resignation of their former Pastor, difficulties of another nature existed, which rendered the situation of his successor at first unpleasant. The Rev. gentleman expresses himself in regard to the state of his churches in a letter to a friend as follows: "I have located myself in the congregation of Stone-Arabia, which is distracted and divided. I found the church without order and regularity. How can I describe the burden, under which I am obliged to struggle, while laboring in this vineyard, enduring the complaints of my friends, listening to their tales of trouble, and at the same time inquiring into their difficulties, in order to give them instruction and advice. But why should I complain? God has sent me here to take care of the spiritual concerns of this destitute and distracted part of his church, and I console myself, that he will enable me amidst all difficulties to perform his work. Palatine congregation is improving, and much engaged. The church is now in external order. On the 4th of April they met, chose Trustees, Elders and Deacons, and incor-

porated themselves. Yesterday I installed the Elders and Deacons, which had a very happy effect upon the church. With the Minden congregation you are not unacquainted. I think the time is not far distant, when this church will be completely united. My field is large, and three flocks of wandering sheep roaming over it, makes my duty as a shepherd extremely difficult and burdensome." In our old churches of this state a new spiritual light seemed likewise to shine into the hearts of the people through the instrumentality of the servants of Jesus, who administered unto them the word of life. In 1826 a Sunday School was established in Cobleskill under the pastoral care of the Rev. Mr. Lintner, which in 1829 counted more than 80 scholars. The teachers were chiefly selected from the church officers, and the schools were kept on those Sundays, when the Pastor preached in the town of Schoharie. Scholars, having not the means of procuring the necessary books, were furnished at the expense of the congregation. Brother Lintner in speaking concerning the blessed effects of this measure says in 1829: "This school has already awakened in the whole congregation a more general interest in the religious instruction of our youths. Many parents, who formerly manifested but little interest in the salvation of their children, now seem to be awakened to a sense of their duty, and with them to share in the benefits of the school; and children who formerly spent the Lord's day in habits of idleness and dissipation, may now be seen collecting in the house of God, and mingling in the devotions of the Sanctuary." In the city of New

York, where difficulties of a serious nature had existed for some years, between the congregations of Christ-church and of St. Matthews, affairs brightened in 1827. St. Matthew's church having been purchased by the German Lutheran congregation,* the Rev. Frederick C. Schaeffer accepted of and entered upon a call from a Lutheran congregation worshipping in New Jerusalem chapel, New York. In the spring of that year a christian friend and benefactor, who wished to remain unknown, had granted to that congregation a place of worship, situated in Orange street, which he had purchased for \$10,000, of which the church under the care of the Rev. Mr. Schaeffer took possession in the month of May. Rev. Dr. Quitman having found that the infirmities of age would not permit him any longer to officiate to both the congregations of his charge, relinquished that of Wurtemberg, into which the Rev. *W. J. Eyer*, who had pursued Theological studies under the direction of Dr. Frederick W. Geissenhainer, New York city, was inducted as pastor, by the Rev. *Dr. Augustus Wackerhagen*, President of the Synod. The same brother also inducted during the same year Rev. *Mr. Jacob Berger* into his place and church at Ghent, Columbia county. The Rev. President says in his Synodical report respecting the induction of Mr. Berger, that, "though it was on a week day, the spacious church was crowded to overflowing, 120 communicants appeared at the Lord's table, and several confirmations and Baptisms took place at the same time." The Rev. Frederick Geissenhainer, son of

* See the President's Synodical report for 1827.

the Doctor, received and accepted a call from the congregation of St. Matthews in the same year. In speaking of the church, the Rev. President says in his report: "In the year past, events have happened in our portion of the church, which command our utmost gratitude to the wise and good disposer of all human events; and prospects have been opened to us which promise much for the time to come, and cannot but engage our most serious attention. Our part of the church has increased in various directions; the helping hand of God has been manifest among us, the harvest is increased and the laborers have become more."— And at the close of his report he adds: "You will perceive, my brethren, that the countenance of our God has not been hid from our part of his church in the Synodical year past. May his smiles make our hearts glad, and fill them with hope and courage, for the time to come; and may the outward events, which his wise providence permits to occur, teach us humility and a firm reliance on him, from whom our help cometh, whose we are, and whom we serve, through his son Jesus Christ our head and master. Amen."

In the Western part of the State a conference of the ministers there residing, was formed during the year 1826. The principal objects of its establishment were the following: Having perceived the beneficial results of Synodical meetings in the churches, in whose midst they had been held, and aware—as the majority of our larger congregations was situated in the Eastern portions of the State,—that it could not be expected, to have many sessions of Synod in the Western regions,

the brethren officiating to these remote congregations, were desirous to afford a similar opportunity to their people. Another object was, to connect these conferences with protracted meetings during the sessions, and also, that by so meeting, the clerical brethren becoming fully acquainted with each other's views and sentiments on these occasions, might act in full concert at Synodical meetings. One of the results of their confederal deliberations was the resolution of publishing a monthly periodical, under the title of "*The Lutheran Magazine*," which was commenced February, 1827, and continued with yearly increasing lists of subscription to 1830; when the Brethren, wishing to support "*The Observer*," a paper, intended to embrace the interests of the whole Lutheran church, closed the publication of a monthly pamphlet, which had been established chiefly for the information of the Northern portion of our Zion. Those brethren, who met together in those by-gone days for mutual edification and instruction, will doubtless still bear in grateful recollection the blessings we and our congregations received on these occasions; and some of us have no doubt often grieved, that the bond of christian harmony and union, pervading our meetings, has since been severed by opinions, which in themselves have nothing to do with the kingdom of God. Another beneficial result from these confederal meetings was, the establishment of *the Domestic Missionary Society of the Lutheran church in the State of New York*, in 1827. The Honorable *William C. Bouck* was elected President; five Vice-Presidents, *George A. Lintner*, cor-

responding Secretary, *George B. Miller* recording Secretary, *John D. Lawyer* Treasurer, and twenty-five Directors. Their first annual meeting was held in the church in Canajoharie, May 5th, 1829. *William C. Bouck* in the chair. The report of the corresponding Secretary is too lengthy for insertion, but from it we learn, that during the first year the following Auxiliary societies were formed: *Domestic Missionary Society of St Paul's church, Schoharie*, May 1828.—*Young Men's Domestic Missionary Society of Hartwick Seminary*, June 1828. *Hartwick Auxiliary Missionary Society*, June 1828. *Domestic Missionary Society of Zion's church, German Valley, Morris county, New Jersey*, June 1828. *Young Men's Missionary Society of Stone-Arabia*, July 1828. *Domestic Auxiliary Missionary Society of Zion's Church, Cobleskill*, August 1828. *Missionary Society of St. James' church, New York city*, *Domestic Missionary Society of St. Paul's church, Johnstown, Montgomery county*, Dec. 25th, 1828. *Auxiliary Missionary Society of Zion's church, New Germantown, N. J.* *The Missionary Society of the united congregations of Sharon*, February 2d, 1829. The report further states, that the whole amount of receipts from Missionary Auxiliary Societies, from donations and collections in churches for Missionary and Education purposes was \$ 528 32. At the next meeting of the conference the most important resolution adopted was the following: Resolved, "That the conference deems the introduction of some general and uniform mode of discipline into our churches in this State highly necessary and important, that this subject

be earnestly recommended to the consideration of the Synod of the State of New York at its next annual meeting, and that a copy of this resolution be transmitted by the Secretary of conference to the Secretary of Synod."

At the session of Synod, in 1829, the following brethren were ordained: Rev. *C. B. Thummel*, and Rev. *John Eisenlord*, formerly a student of the Hartwick Seminary; Messrs. *William A. Strobel* and *Henry J. Smith* received license. Mr. *Charles A. Smith* not having attained the age, prescribed in the Synodical constitution for licensure, though having passed through a very satisfactory examination before Synod, was recommended to licensure as soon as he shall have attained the age prescribed. During this meeting of Synod the resolution of the Western conference concerning the introduction of a uniform mode of church discipline was brought before Synod, and a committee appointed to prepare a plan for that purpose with instructions to report at the next yearly meeting. The connexion of our Synod with the General Synod was also agitated, but no definite resolutions were adopted on that subject.

For reasons, which will explain themselves in the sequel, we think it necessary, to give in this place a brief statistical view of the state of our church connected with the Synod of New York in 1830.

The Synod consisted of 28 ministers, who served 37 congregations, in which there were about 8000 communicants. Fifteen students of Theology from Hartwick Seminary had been admitted to Synod, and

were engaged in the service of the church, except one, who as before observed, had departed this life. Seven young brethren were preparing for the work of the Lord in the same institution. Dr. Hazelius, who had been Principal of the Seminary since 1815, received and accepted a call as Professor of church history and German literature in the Seminary at Gettysburg in Pennsylvania, a Seminary which had been established chiefly by the exertions of the three Synods of West Pennsylvania, Maryland and North Carolina.

In the course of this year a convention of ministers and delegates from a number of the western congregations assembled at Schoharie, to consider the expediency of forming a separate Synod. The desire prevailing with many of the brethren to form a union with the General Synod was doubtless one of the causes, promoting the separation. The measure was resolved upon and executed. The Synod was to be styled "*The Hartwick Synod and Ministerium of the Evangelical Luth. church in the State of New York*. Rev. Mr. Lintner was elected President, Rev. John D. Lawyer Secretary; and Rev. Philip Wieting Treasurer, at the first Synodical meeting of that body, Sept. 24th, 1831. It consisted of 6 ordained clergymen and one licentiate. The Rev. President stated in his report, that "as the expediency of forming this Synod had been fairly and freely determined before the convention,* by which the Synod had been organized, it

*Had we been able to obtain a copy of the proceedings of that convention, we would have considered it our duty as historian to state the causes from that document; but we never received a

would not be expected and could not be deemed necessary, that he should now speak of this expediency. Our churches, within the bounds of this Synod, who, from their location, and various other considerations are deeply interested in the decision of this important question; were generally represented in that meeting. Their views and wishes, as it regarded their own interests and the general welfare of the church, in connexion with this subject were fully expressed by their representatives, who attended the convention, and after a full and deliberate consideration of the subject, it was unanimously resolved, to form this Synod. This result, as far as I have been able to learn, has, with a few individual exceptions, gratified the wishes of ministers and congregations within our bounds; it has given general satisfaction to the friends of our church in the United States, and I have no doubt, that with the blessing of God, it will be attended with many important advantages to the interests of that portion of our Zion, which is under our immediate care."

This separation was unexpected to the brethren of the Synod and Ministerium of the State of New York. They did not deny the right of the brethren of the Hartwick Synod to form themselves into a new Synod, whenever these brethren might suppose it conducive to the well-being of the churches under their care, but they regretted, that the measure had not been taken with that kind and affectionate feeling, which co-laborers, and consequently can say no more on this interesting subject than what the President's report authorises us to say.

borers in the vineyard of the Lord should always exhibit towards one another.

We do not presume to judge in this matter, we are acquainted with the brethren on both sides, and we have no hesitation to say, that though this separation might have been conducted with a greater degree of courtesy on either side, yet we are persuaded, that in the midst of human failings, the members of both Synods *intended* to do nothing, which might bring reproach on the cause of Christ in the Lutheran church. Time has shown this in a remarkable manner. Old complaints have been forgotten, the spirit of amity and brotherly love has chased away the dark clouds of mutual suspicion; the most friendly intercourse subsists between the members of the Synods, and if there is any strife between the two bodies, it is the desire to keep pace with each other in the advancement of the interests of the kingdom of God among men. Success has attended both bodies; previous to the separation, the statistical* table of 1829 gives us 28 ministers in the field, the statistical notices from the respective minutes of 1840 give us 48 ministers in both Synods, a considerable number of newly organised congregations, provided with Pastors, many of the old churches revived and greatly increased, Missionary operations supported by both bodies, the Temperance cause flourishing, the desire to promote the interests of the Hartwick Seminary equally conspicuous in both; and what is more than all, the operations of both

*Statistics of the Lutheran church in the United States as contained in Vol. 3d. of Lutheran Magazine.

Synods are carried on in the bonds of mutual love and harmony. The congregation under the charge of Dr. Philip F. Mayer in Philadelphia, a brother in connection with the New York Synod, has contributed in one year (1839) the sum of \$1339, in aid of Missions, both foreign and domestic, in aid of Bible and Tract societies, Sunday schools and in contributions for the building of churches. A missionary and education committee appointed by the Synod of New York is actively engaged in supplying vacant churches with ministers, and has entered into correspondence with societies in Germany, whose object is, to supply the *German population* in the United States with ministers, by whom several brethren educated in Missionary institutions of Germany, have been sent over, who are now laboring in congregations formed by their active zeal and the co-operation of said committee. In the Hartwick Synod we have likewise an active domestic Missionary committee; another on Foreign missions, who is ready to co-operate with the Parent Society, and have considerable funds in hand for the support of that sacred cause. The Synodical minutes of that body also inform us of the pleasing fact, that two young men connected with the Synod are preparing for the foreign Missionary field.

June 26th, 1832, the Rev. Dr. Quitman departed in the 72d year of his life. Since the year 1795, he had been engaged in the service of the church, and as an active member of the ministerium of the State of New York, whose President he was for a long succession of years. The following Biographical notices of his

useful life we take from the *Lutheran Observer*:*—
“Frederick Henry Quitman was born August 7, 1760, in the Duchy of Cleves in Westphalia. Manifesting at an early age superior talents and application to study, he was placed by his father, who held a considerable office under the Prussian government, in the celebrated school of Halle, and thence transferred to the university of the same city. Under the guidance of Knapp, Noeselt, Niemyer, Semler and other eminent professors in that distinguished seat of learning, he made a rapid progress in the various branches of Theology, to which he had devoted himself, notwithstanding the opposition of his nearest relations. After completing his Academic course with honor, and spending two years as private instructor in the family of the prince of Waldeck; he became connected with the Lutheran consistory of the United Provinces of Holland and was ordained by that body pastor of the Lutheran congregation in the island of Curacoa in the West Indies. In this situation he remained, useful, respected and happy, till the summer of 1795, when political convulsions induced him to convey his wife to New York, with the intention of returning thence to Holland. But an overruling Providence frustrated this design, and opened to him a far more extensive field of action in our own land; first in the associated churches of Schoharie and Cobleskill, and afterwards in those of Rhinebeck, Wurtemberg, Germantown and Livingston. In 1815, he relinquished the charge of the last two of these churches, having prevailed upon

* *Lutheran Observer*, October 15, 1832.

them to call a minister for themselves; and in 1824, that of the church of Wurtemberg, in consequence of increasing infirmities. Four years subsequently he was compelled by the same cause, to the deep regret of his parishioners, to retire from all public labor.— Growing weakness and disease confined him to his chamber until the 26th of June last, when it pleased the Parent of mercies to release him by the hand of death from the sorrows and troubles of this changeful world. He was twice married, and has left behind three daughters and four sons.”

“After the decease of the venerable Dr. Kuntze, Rev. Mr. Quitman was raised to the Presidency of the Evangelical ministerium of the State of N. Y.; to which, from one term of office to another, he was unanimously re-elected, until in 1825 he declined the appointment from inability to travel. In 1811 he received the degree of Doctor of Divinity from the university of Harvard. He continued at the head of the Board of Trustees of Hartwick Seminary through the partiality of his colleagues, so long as the condition of his health permitted him to attend their meetings.”

“The subject of this brief memoir possessed in a frame of uncommon vigor, a mind of extraordinary powers. Gifted with an astonishing memory, an acute judgment and untiring industry, he gathered for himself and others, large stores of general knowledge, and especially of Theological science. As a preacher he was universally confessed to be mighty in the Scriptures, convincing, eloquent, pathetic; and as a catechist, few in our country have equalled him. Besides

the toilsome functions of a pastor, he assumed those of a teacher of sacred and classical literature, and was rarely without students in one or the other of these departments. Long before missionary efforts were employed by our communion in the State of New York, he was accustomed to pay an annual visit to destitute settlements and new societies, daily dispensing the word of salvation, and administering the ordinances of the gospel, through a circuit from one to two hundred miles. His dwelling was the abode of hospitality, and his conversation, independently of the information it yielded, was marked by pleasantry, good humor and very unusual variety of topic and illustration. One of the most striking traits of his character was frankness, that abhorred all concealment and artifice. Although constitutionally ardent, and occasionally betrayed into vehemence by collision with minds of similar ardor, he cherished no feeling of ill-will toward any, and gladly acknowledged merit, wherever he discerned it. The fear of man or the fear of consequences never drove him from a purpose, formed under the conviction of duty. And whilst liberal in his principles, and most heartily opposed to schemes that seem to favor the imposition of a yoke upon the brethren, he was nevertheless equally averse from controversy, and from all tendencies to lawlessness and confusion. His grand aim in the sacred desk, was the inculcation of the plain, but practical and mighty truths and lessons of the religion of a crucified and exalted Redeemer."

"What amount of good resulted from the services of our departed friend, cannot now be fully known, and

will be disclosed in the final issue of human affairs.—His example of indefatigable diligence, whilst enabled to work in the vineyard of the Lord, is well adapted to stimulate those, who have succeeded him in the same momentous vocation. And the last years of his life, though cheered by domestic affection and christian hope, present an instance, calculated to inspire habitual humility and prayerful dependence on God, of the feebleness and imbecility, to which, in his unsearchable wisdom, many of the most richly endowed among his children are suffered to be cast down.”

In 1837 our brethren of the Hartwick Synod had to deplore the separation of a number of members and churches from their ranks and connexion. The brethren, *John D. Lawyer, Philip Wieting, William Ottman, Lambert Schwackhammer*, ordained members, *Nicholas Van Alstine, Benjamin Diefendorf, David Ottman, Daniel A. Payne, Jesse S. Robinson, Henry L. Dox*, licentiates, and *James Schulz*, and *Sufferanas Ottman*, styled preachers,* formed themselves into a new Synod denominated “*The Frankean Synod of the Evangelical Lutheran church.*”

The reasons which these Brethren assign for separation and for forming a new Synod are stated by their president in his address to Synod to be the following:

1. *To license pious, intelligent men, sound in the*

* *Preachers*, we suppose is another name for what in some of the other Synods are called “*Catechets*,” and in our South Carolina Synod: Licensed Students of Divinity, at least we understand the Rev. Mr. Lawyer to give this explanation of the word in his address to the Frankean Synod, at their special meeting at Richmondville, Schoharie county, October 5th, 1837.

faith, though they may not be classically educated, or have pursued a regular Theological course.

The evidence which has presented itself to our view, and that the only one, of any measure taken by the Hartwick Synod, approaching to something like a desire of receiving *only classically educated men and such as have pursued a regular course of Theology*, we find in the rules of the Missionary and Education Society adopted by Synod in September, 1833, where we read in the 8th resolution concerning the Education fund, as follows: That “*before any student can receive aid from this fund, he shall obligate himself to pursue a regular and full course of studies in some college and Theological Seminary, which this Synod may approve; and that he shall not be permitted to vary from such a course as long as he is under the patronage of this Synod.*” The reader may infer from the above, whether the resolution *excludes* men not so educated from Synod, the more so, as several actual members of the Hartwick Synod, had not pursued the course prescribed for future students of Divinity, under the patronage of Synod and continue to be members of Synod.

2. *To license or admit none into the ministry who are unacquainted with experimental religion.*

As in the first paragraph, the Rev. President stated, that *the new Synod will license pious, intelligent men, sound in the faith*; and in the second, that the Synod will not *license or admit into the ministry, any who are not acquainted with experimental religion*, it must be inferred that persons *acquainted with experimental religion* are the same characters which in the former par-

agraph had been styled *pious, intelligent men, sound in the faith*; and we are sure that no Lutheran Synod would license or admit men of an opposite character into the church. *The difficulty consists in obtaining a full knowledge of the fact.*

3. *To license applicants in the recess of Synod.*

Whether the constitution of the Hartwick Synod prohibited such licensure or not, we cannot tell; but the brethren of the new Franckean Synod had aided in forming that constitution, did they secede from Hartwick Synod, because its constitution contained a clause to which they had given their free consent?

4. *Not to admit unconverted persons as members of the church.*

We believe, if the members of the Franckean Synod can give us that infallible criterion, by which they will in every case of admission to church membership distinguish the converted from the unconverted man, unless it is his conduct and whole conversation in life, which however requires a great length of time and an intimate acquaintance, for decision, the Synods of the Lutheran church will thankfully receive that information. For we do not believe that one Synod in our American church would wilfully admit unconverted persons to church membership. But there is another view of the subject to be taken. We admit with the whole Protestant church, that a distinction ought to be made between the visible and the invisible church of God. The latter consists of Saints, i. e. of the true worshippers of God in spirit and in truth of every denomination; the former has tares growing among the

wheat. Innumerable attempts have been made in the christian church ever since the second century, to establish a *visible* church of Saints; but church history informs us also, that all these attempts have failed.— Let us do all we can, that no shame may be brought on the name of Christ, through inconsistent professors of religion, and that is all we can do, and what the Hartwick Brethren have assuredly always attempted to do.

5. *To restore to the churches the ancient form of government and discipline of the Lutheran church.*

The Rev. President of the Franckean Synod appears to mean by the given statement, that it is the object of the members of that Synod, to restore to the Lutheran church the congregational form of government and discipline. So far as we know, and in as far as the Rev. President explains his views *on that subject*, in his address, a large proportion of the Lutheran church will go with him, and we further believe, that the brethren, who make frequent use of the hard word “*Judicatory*,” mean very little else by that term, than what others with the Rev. President denominate the ancient form of government and discipline of the Lutheran church.

These five points are given by the seceding brethren as the grounds of separation! We think the brethren of the Hartwick Synod would readily have come to a satisfactory understanding on them all, if it had been desired. But the Rev. President charges the Hartwick brethren on his part with holding the Augsburg confession as the standard of the church. In

how far this in the case, the reader may discover from the following question, which according to the constitution of that body is laid before the candidate for licensure: "Do you believe that the *fundamental doctrines* of the Bible, are taught in a manner, *substantially* correct, in the doctrinal Articles of the Augsburg confession?"

This Synod has since its formation greatly enlarged its borders, and the number of its ministers. In as far as they are instrumental in spreading the gospel of salvation, we bid them "*God's speed*," but earnestly pray, that they may cease to think, that the kingdom of Christ is promoted through strife and condemnatory declarations against professors of religion, whose sentiments do not exactly square with those which they themselves entertain.

On the 27th of May, 1838, the Rev. Dr. Frederick W. Geissenhainer, pastor of the United German Lutheran churches of the city of New York, departed this life, aged 66 years and 11 months. The Rev. President of the Synod of New York, Rev. Dr. Wakerhagen, gives the following notice of the clerical activity of this brother: "From the year 1808, with the exception of eight years, intervening between 1814 and 1822 he had been the religious teacher and counsellor of the United Lutheran congregations in the city of New York. His deep and extensive learning, his great urbanity, and various other merits, cannot but cause his memory to be cherished by all who were acquainted with his character and worth."

The church in the State of New York suffered ano-

ther loss in the departure of the Rev. Jacob Berger, minister of the congregation at Ghent, Melville and Churchtown, Columbia county, State of New York.—He departed March 11th, 1842, aged 44 years. He was a graduate of Union College, and had studied Theology in the Theological Seminary at Hartwick. In his obituary notice the following remarks are made respecting this brother, in the Lutheran Observer:—“Endowed with talents of a high order, and possessing a mind well cultivated, he consecrated them to the service of the Lord. He was licensed to preach the gospel in 1825. He commenced his ministry in Ghent, where the Lord owned and blessed his labors. Soon afterwards he preached in Valatie, where he through the smiles of God gathered an interesting congregation, which has been for several years under the pastoral charge of the Rev. Reuben Dederick. While attending to the spiritual wants of both these congregations, he also assisted the venerable Rev. Uhl, in Churchtown. Here his labors have been crowned with eminent success. Large numbers have from time to time been added to the church. While there attending, a few weeks ago, a series of meetings, designed for the spiritual good of that people, assisted by several of his ministerial brethren, an afflicting disease attacked him, which was followed by the typhus fever, which soon terminated his useful and eventful life.

He has fallen, a soldier of the cross, in the front of the battle of the Lord of hosts. In His cause he had enlisted,—to Him, he had devoted his strength—his time—his talents—his all. He could not have fallen

in a holier cause. He labored as one, who must give an account of his stewardship. Souls were his charge, to train them for heaven occupied his attention by day and his prayers by night.—His work is finished,—his toils are over,—his warfare accomplished,—his reward is on high.

He has left a wife and three lovely children to deplore his departure. In accordance with his request, his remains were deposited in the grave-yard at Churchtown, last Lord's day, March 13th, accompanied by hundreds of those, who had for years listened to his eloquent and heart-stirring sermons and appeals. Though dead, he yet speaketh, by the fruits of his pious labors in the vineyard of his master. His memory will be cherished—his grave will be bedewed by the tears of his affectionate family and relatives, by his parishioners and ministerial brethren.

THE SYNOD OF PENNSYLVANIA.

One of the most important subjects, under consideration before this ancient and most numerous Synod of the Lutheran church during its sessions of 1820 and 1821, was the formation of the General Synod. Its delegation to the convention, that was to decide on the expediency of the measure, had voted in the affirmative; and with their consent and approbation the constitution had been formed. While this subject was still under consideration, the brethren in Maryland had formed themselves into a separate Synod, in October, 1820. To the first meeting of the General Synod, delegates had been appointed by Pennsylvania.

This meeting took place in October, 1821, at Frederickstown, Maryland. The Synods represented, were, the Synod of Pennsylvania, the Synod of North Carolina and the lately formed Synod of Maryland and Virginia. But soon after the session, agitators, and among them several clergymen, though not of the Lutheran denomination, had excited among the people of the Keystone State fears and jealousies against the General Synod, so that the brethren connected with the Synod of Pennsylvania believed it prudent, to withdraw from the association, lately formed.—As the German population extended its settlements Westward, the Pennsylvania Synod did not forsake the flocks, over whom the Holy Ghost had placed them overseers; with great liberality this ecclesiastical body provided the means, as well as missionaries, to build up churches in the regions beyond the Alleghany Mountains, and in the extensive fields of Ohio. The great distance of these new congregations from those parts of Pennsylvania, to which the activity of Synod had hitherto and principally been directed, made the formation of a new Synod in the Western regions desirable and even necessary. This took place in 1818. The new body assumed the title: *The Evangelical Synod of Ohio and adjacent States*. Of its activity we shall speak hereafter; at present we have to follow our Pennsylvania brethren in their exertions to build up the kingdom of God within the sphere assigned them by the Lord of his vineyard. The harvest was great and extensive, but few, comparatively speaking, were the laborers. The whole Lutheran church in Ameri-

had then but one Theological school, at Hartwick in the State of New York, and that was scarcely able to supply the increasing wants of the Northern portion of our church, and could therefore exercise no beneficial influence on the middle, southern and western sections of our country. Many of the laborers, who had for years been engaged in the vineyard of the Lord had been called from their labor, and their places had only in part been occupied by other ministers. The names of Kuntze, Graff, Helmuth, Schmidt, Lochman, Moeller; Endress, Quitman, Schaeffer and many others, had been familiar to every Lutheran in by-gone days, but these men had descended from the stage of action, though they continue to live in the remembrance of all, who through their instrumentality have been brought from darkness unto light and to the hope of everlasting life. But when all those shall likewise have departed, who now fill the stations of their fathers, whence will a skilful master-builder derive materials, from which monuments might be erected to those also, who shall succeed them in after ages, since even now a piece of rock cannot be found sufficiently large to set a simple tombstone to the memory of some of those good men, that have long since departed.

Obituary notices of Kuntze, Graff, Moeller and Quitman have been given; we have in some instances hinted at the faithfulness, with which the other departed brethren in their day labored in the cause of God, but we think we owe to them and to their services in the church something more; we only regret, that materials are scarce, to do any thing like justice to their

memory. Through the kindness of a friend we are enabled to give a few sketches of the life of two distinguished members of the Pennsylvania Synod, who departed this life during the present period of the history of our church, and who have frequently been honored by the choice of their brethren to preside in the councils of the church.

Justus Henry Christian Helmuth was born at Helmstedt in the Duchy of Brunswick, Germany, May the 16th, 1745. He pursued Theological studies at the university of Halle; after the completion of which he received the appointment as one of the teachers in the Halle orphan-house. In the 24th year of his life he received a call to America. He left his native country in the month of February, 1769, and arrived at Philadelphia, April the 1st. During the first ten years after his arrival in America the town of Lancaster was the place of his pastoral activity. In 1779 he received and accepted a call as minister of the German Lutheran church in Philadelphia, which station he filled as long as bodily strength permitted him. During the time of his clerical activity both at Lancaster and Philadelphia, he enjoyed the love and respect of a large circle of friends in, as well as out of the congregation, whom he served. In 1793, while the yellow fever was raging with uncommon violence in the city of Philadelphia, at a season, when all, who had means of escaping the all-devouring pestilence, left the abode of terror, when many ministers forsook their congregations, and when even the bonds of blood were loosened, and children fled from parents, husbands from wives, *he*

remained with the flock, over which the Lord had placed him as shepherd, willing to bring the consolations of the gospel to the sick and the dying at the imminent risk of his life. A few years previous to his departure he resigned his office and spent his time in retirement, waiting for the coming of his Lord. He left these earthly scenes of trial and of sorrow, February 5th, 1824. We cannot close these short reminiscences of the life of one of the most active ministers of our church, without an attempt to sketch the picture which his successor in office, in the funeral sermon of the departed pastor so eloquently drew of Helmuth's activity as the minister of God to man, when calling upon his former parishioners to keep *him* in grateful remembrance, who for better than 40 years had dispensed unto them the word of life :

“Every heart must acknowledge, that a grateful remembrance is his due. What teacher, that spends but one single year among a people, and is faithful with the talent God has entrusted to him, will not gain many a heart for himself? But *he* has lived so long among you, that he saw his family grow up around him, has labored among you so long, that he might have said: “*I have labored more abundantly than they all.*” (1 Cor. xv. 10.) How immense, therefore, is the debt of gratitude you owe to your teacher! how large the number of those, who by his instrumentality have been enlightened and brought to the truth, who have been renovated and gained to virtue, who have been comforted by him, and through his instrumentality have obtained peace with God, through the word

of reconciliation : how great the number of those, who have to acknowledge after his departure, that they owe him much, yea all, in as much as their hour for the kingdom of heaven struck under his instruction ! Many a soul will he already have met in the realms of bliss, to whom he was here the instrument in the hands of the Lord to obtain that happiness, but surely there are still many here, here in this edifice, *who are the epistle of Christ ministered by him, written not with ink, but with the Spirit of the living God* : (2 Cor. iii. 3.) Come then, render to him the sacrifice of your love, pay him the last honor by preserving for him a grateful remembrance in your hearts. And especially ye, whose love is wont to endure, whom he received when infants, instructed when children, whom as young men and young women he dedicated to God at his altar, and whose covenant of matrimonial love and faithfulness he blessed, ye, his small congregation within the circle of the more extensive one, ye, who have so frequently celebrated his birth-day with pious congratulations, celebrate now as often the day of his departure with pious gratitude.

Jan. 27, 1836, the Lord called another one of his servants in our church from a world of sorrow and affliction to his eternal rest. It was the *Rev. Dr. Frederick Shaeffer*, Sen.

He was a native of Germany, born at Grunau, Nov. 15, 1760. It appears from the few scanty notices of his life, that could be collected, that one of his uncles, the General Superintendent at Rodhime in the kingdom of Wurtemberg, attended to the instruction and

education of his nephew. By him he was inducted into the church by confirmation in 1774, and under his direction he commenced the studies of his profession. In 1775, he left Germany for the United States. In 1785 he received and accepted a call from the congregation at Carlisle in Pennsylvania, and became a member of the Pennsylvania Synod. The time of his activity in Carlisle was brief, for in 1790, he removed to Germantown near Philadelphia as Pastor of the German Lutheran congregation. In this station he continued to preach the doctrine of the cross for 22 years. His activity and zeal in the master's cause will still be remembered with gratitude by many members of his former charge, for we can say with truth, that our brother not only discharged the duties of his pastoral office with faithfulness and in uprightness among his people, but that it was the desire of his soul, his thought by day and by night, that he might win souls to Christ. His walk and conversation was in correspondence with the doctrine he preached. In 1812 he was elected one of the pastors in the German Lutheran Congregation of Michael's and Zion's church in Philadelphia; here he continued with the same faithfulness and zeal, which he had exhibited in the former circle of his activity, to proclaim the crucified Redeemer as the only Saviour of sinners for another 22 years. During the time of his ministry in that congregation, many and severe were the trials through which our brother had to pass, but the Lord was his stay and support in them all. In Oct. 1834, he retired from his office and spent the remaining days of

life with his eldest son, Dr. David Frederick Shaeffer jun., at Fredericktown, Maryland. In 1835, he lost the companion of his life, who had shared with him for nearly 50 years his sorrows and his joys, and had presented him with 8 children, some of whom had preceded him to the shores of eternity. He departed this life as above stated, Jan. 27, 1836, at an age of 75 years 2 months and 13 days, as we have reason to believe in the faith and hope of the christian.

The brethren in connexion with the Synod of Pennsylvania, located on the west side of the Susquehannah river met in Special conference at *Greencastle*, from the 6th to the 9th of Nov. 1824 and resolved the formation of a new Synod, to be styled "*the Synod of West Pennsylvania*," further, that this measure was to be announced to the brethren, with whom they had hitherto been connected, at their next Synodical session in 1825; and that they should be requested, to acknowledge the newly formed body after its organization, as one of the regular Synods of the American Lutheran church; and that this organization should take place at an adjourned meeting to be held at Chambersburg on the first Sunday in September 1825.

In the circular of the convention, addressed to all those of the clerical brethren living on the West side of the Susquehannah river, who had been prevented from attending the meeting at Greencastle, the reasons for the formation of the new Synod are stated to be the following:

1. The distance and expense connected with journeying to and from the Synodical meetings of the

Pennsylvania Synod. 2. The possibility of the meeting of a smaller body in places, where one so numerous as the Pennsylvania Synod could not find accommodation, and that by this means a more general interest in Synodical meetings would be excited among the respective congregations and members. 3. The formation of the new Synod would enable its members to act with more precision and with a fuller knowledge of passing events in the more limited circle of their activity, than could be done in the larger body of the Pennsylvania Synod. 4. Time would also be afforded to the members to reflect upon and take into consideration such measures, as the welfare of the church and the circumstances of the times seemed to require. 5. The formation of the new Synod would afford many opportunities for the brethren to become acquainted with each other, to draw closer the bond of union, and to gain more time for mutual edification and instruction. 6. This measure would finally afford more frequent opportunities than hitherto had been enjoyed, mutually to watch over the private and official walk and conversation of the brethren, and to assist each other more effectually in cases of difficulty.

The Synod of Pennsylvania gave its assent to the proposed separation during its session at Reading in 1825; but even after this separation that venerable body still consisted of fifty-one ordained ministers and candidates. In as much as many reports injurious to the cause of Christ had been industriously propagated among the churches in connexion with the Pennsylvania Synod, by men, hostile to the benevolent opera-

tions of the present day in the christian church, the Synod published in 1829 the following declaration in reference to this important subject, with the view to quiet the apprehensions of the people, as well as to promote the cause of piety and religion : Resolved by Synod : “ Evil reports are seldom suppressed, but generally and eagerly received and augmented. As this is the case in the common concerns of life, so it is also in regard to every thing that is and ought to be sacred to man ; and the means of promoting the cause of religion have therefore likewise suffered from the poisonous breath of calumny. It is a well known fact, that Missionary, Bible, and Tract Societies have been formed in Germany, England, Scotland, Switzerland as well as in the United States of America, and that these societies have been viewed and supported by thousands of Christians, as beneficent institutions for the propagation of our religion. With deep-felt grief however we have observed, that unworthy and ignoble views and intentions have been ascribed to these noble efforts to strengthen and support the sacred cause of christianity; and we learn with regret, that calumnies of this kind also have found entrance into congregations, in connexion with our Synod. Several of our ministers have been accused as being favorable to said societies, from impure and selfish motives. But we declare publicly and solemnly before the world, that calumnies of the kind alluded to, have never been propagated by any individuals of our ecclesiastical body, much less by Synod itself; and this declaration we make with the view to set at rest apprehensions that may exist on that

subject in the bosom of any member of our communion."

And not only did the members of this Synod express their approval of these efforts theoretically, but manifested by the yearly Synodical appointments of missionaries to the destitute sections of our church within the bounds of their operations, by pecuniary assistance afforded to poor congregations for the erection of houses of worship, by an active support of the distribution of the word of God, by the establishment of Missionary, Bible and Tract societies in individual congregations, and in later years by the sending of a missionary to India, that the cause of the gospel and its propagation at home and abroad were practically considered by these brethren as truly benevolent institutions.

Peculiarly gratifying was to the brethren the information, that the emigrants from Germany to the far West, had not been forgotten by christians at home. At the meeting of the Home Missionary Society of the Pennsylvania Synod, in June, 1840, letters and documents were laid before the society, from which it appears, that our trans-Atlantic brethren have directed their attention to the Western regions of the United States as missionary ground, that missionary societies have been formed in various places, desirous of co-operating with Synodical authorities in this country, towards the supply of our German brethren in the West with the gospel. This information was the more gratifying, because the number of young men, who receive their education in our Theological institutions, is scarcely able to supply the demands for ministers in

the old settled parts of the country ; and the proposition for united action in the field of home mission was cheerfully accepted. Several brethren from Germany, educated in the missionary institutes of that country, have since entered upon the service in these States, and are successfully engaged in collecting the members of our Lutheran church living in the great Valley of the Mississippi, East and West, into congregations, and supplying them with the gospel. Among them are the brethren *Wynneken, Nulsen, Grabow*, and others.

At the last meeting of the Pennsylvania Synod, the Missionary Society connected with that body resolved in reliance on *Divine Providence* to commence a mission among the heathen of Hindoostan ; and *Brother Heyer* was appointed as *the first Missionary from an American Lutheran Synod*, to labor among the heathen. That brother has accepted the important appointment, and is now on his way to India. May the Lord Jesus Christ bless the labors of his servant in India, during the second century of our church, as he has blessed the seed, sown one hundred years since by the first Missionaries from Europe, in these States during the first century of our American church, and may the missionary spirit pervade every part of our Zion, and may hundreds of witnesses to the doctrine of the cross arise from every quarter to bring tidings of salvation to all heathen lands.

SYNOD OF MARYLAND.

We mentioned before that in the year 1820 the brethren living in Maryland resolved to form a new Synodical body, under the title: "*Synod of Maryland and Virginia*." In 1825 this Synod resolved to commence the publication of a "*Periodical Work*;" being intended, according to the language of the proposals, "*to subserve all those purposes in regard to the Lutheran church, which other celebrated works do, to the respective denominations, under whose patronage they appear.*" It was published during the first year of its existence under the title: "*The Evangelical Lutheran Intelligencer*," by a committee of clergymen, appointed by Synod. After the first year it was ably conducted by the Rev. Dr. David F. Schaeffer, junior, of Fredericktown, Maryland. It was the first religious periodical published by any *Lutheran Synod* in the English language; and though from want of support it was discontinued after the appearance of the fourth volume, yet it is to be considered as the pioneer of all the succeeding religious publications in the American Lutheran church; it has excited the slumbering spirit of inquiry among us, and has been effective in promoting the benevolent institutions of the church. The brethren, connected with this Synod from its commencement to the present day, have uniformly evinced the most laudable zeal in the promotion of every measure, calculated to advance the best interests of the churches committed to their charge, as well as to promote the weal of the whole. They united forthwith with the General Synod, and in fact contributed more

to its preservation, than any other body of our clergymen have done. They were foremost in the establishment and support of the Theological Seminary at Gettysburg, and by the exertions of the ministers of the Synod of Maryland the funds of that institution have received greater accessions, than by the contributions of any other individual Synod in the United States. A member of this zealous body, the *Rev. Dr. Samuel S. Schmucker*, became the first Professor of that Seminary, and another brother, the *Rev. Benjamin Kurtz*, the willing agent of the Directors, to solicit aid from the friends of religion in Germany for the support of the institution, in which mission he proved eminently successful. We also believe, that the brethren of this Synod were the first to introduce *Special conferences* into our American church. On these occasions the clergymen residing near each other, met once a month, in one of their congregations, spending several days in the preaching of the gospel and in attending to other religious exercises. At these meetings theological questions may also be discussed; conversations are held concerning the spiritual state of their respective congregations, and means are proposed and resolved upon, which in the opinion of the conference may have a tendency to promote the cause of religion within the bounds of their activity.

That this active spirit of our Maryland brethren had not only not abated after a zealous labor of fifteen years, but had increased and borne fruit, is apparent from the address of Brother *Wachter*, President of Synod in 1835, as appears from the following extract of his

address: "Since our last convention at Clear-Spring, our church has enjoyed the benign smiles of her God and Savior, her borders have been extended, her members have been increased, the ranks of her ministers have not been thinned, but on the contrary augmented, and in short the most favorable aspects present themselves throughout. During the past year several new congregations have been organized, new churches reared for the christian worship of Almighty God, and such as have been in a state of dilapidation have been repaired, and others enlarged. These facts speak loud, and must no doubt be attributed to an increase of vital godliness among our people, and the more general diffusion of a correct knowledge of our doctrines and church government. Indeed, the circumstances and occurrences of the past year, cannot fail to fill our hearts with gratitude to God, for the many proofs of his loving kindness towards us. There is to my knowledge not a church in our connexion, that has not continued to prosper and increase since our last annual meeting. Conferences and meetings on Sacramental occasions of two or three day's continuance, by ministers and christian friends, in different congregations, have exerted the happiest influence in awakening sinners, and confirming believers in the glorious principles of the gospel of Jesus."

"Prayer meetings conducted in accordance with the word of God, are generally well attended, and perseveringly encouraged by ministers and people.—Bible classes and Sunday schools are receiving more and more attention, and their blessed effects are visi-

ble, wherever they have been introduced. The Temperance cause, which is so closely united with the benevolent operations of the day, is successfully promoted in different parts of our church."

Soon after the establishment of the Seminary at Gettysburg, an Education Society was formed by the Maryland Synod for the aid of pious persons, unable to furnish the means for the prosecution of Theological studies at said Seminary. This Society has assisted a number, who are now engaged in the vineyard of the Lord, and this body is still furnishing aid to the General Education Society engaged in the same benevolent work. In 1835 the Synod formed itself into a Missionary association, the principal object of which is, to send Missionaries to destitute churches, and to aid in the support of ministers whose congregations are unable to raise a sufficient support for them. This association declared itself auxiliary to the Central Missionary Society of the Lutheran church, in connexion with the General Synod.

SYNOD OF VIRGINIA.

The ministers in Virginia, who had generally been connected with the Synod of Maryland, whence also the original title of that Synod has been, "*Synod of Maryland and Virginia*," assembled in Special conference, May 8th, 1829, with the view to consider the expediency of forming a separate Synod within the boundaries of that commonwealth. The question was decided in the affirmative, and the first meeting of the new Synod was fixed upon the second Lord's day in

October, 1830. At the formation of this body the number of congregations in its connexion was twenty-eight, with about 2000 communicant members, attended by seven ministers; in 1840 the number of ministers was sixteen. As not all the brethren had laid before Synod full parochial reports in 1840, we cannot give an estimate of the increase of actual members, conclude however, from the tenor of the minutes of that year, after a ten year's Synodical existence, that the increase of the communicant members within the bounds of the Virginia Synod must be at least commensurable with the increase of ministers. The report of *Rev. President Davis* is highly encouraging, and the minutes themselves bear witness, that all the brethren in connexion with the Synod of Virginia are actively engaged in the service of our common Lord and Savior. Conferential meetings, the maintenance and extension of Sabbath schools, Bible classes, appointments of Lay readers in vacant and destitute congregations, in short, every measure, calculated to promote the cause of religion, are forming prominent subjects for deliberations in the Synodical sessions of those brethren. As an additional evidence of the activity of the Brethren of this Synod in promoting the best interests of the church, we have to mention the publication of "*The Lutheran Preacher*," by *Rev. Lewis Eichleberger*, in monthly numbers, each containing two sermons, from Lutheran ministers. In the first number we find one sermon from *Rev. D. F. Schaeffer*, of Frederick, Maryland, the other from *Rev. Professor G. B. Miller* of Hartwick Seminary. At its appear-

ance the Editor of the Observer in 1832, (Dr. J. G. Morris,) remarks: "*The appearance of this work has excited considerable sensation. It was a bold undertaking, and it is a department of periodical literature, quite novel in our church. It appears however, that the Editor, (Rev. Mr. Eichleberger,) has received assurances of support from men high in influence and homiletical abilities.*" We add to these remarks, that circumstances have come to our knowledge, evidencing, that the Lord has made this work a source of blessing to many a soul. At the meeting of the General Synod in 1839, the Virginia Synod united with that body; its first delegates were the *Rev. Lewis Eichleberger* and *Rev. Mr. Hamilton*.

SYNOD OF WEST PENNSYLVANIA.

We have noticed, page 196 of this volume, the formation of the West Pennsylvania Synod in 1825. In addition to the causes for separation, as given by the brethren who met in convention at Greencastle, in 1824, we cannot but believe, that their desire of preserving the union with the General Synod was not forgotten, into which the Pennsylvania Synod had first entered, but which afterwards had been given up by that body, because prejudices began to run high in the churches against the General Synod. Therefore these brethren confirmed their union with the General Synod at their first meeting at Chambersburg on the first Sunday of September, 1825. At this meeting it was resolved, to adopt the constitution of the ecclesiastical body, to which they formerly belonged. Its first offi-

cers were: *Rev. Dr. John G. Schmucker*, President, *Rev. William Shultz*, Secretary, and *Rev. Benjamin Keller*, Treasurer.

The publication of a periodical work, considered as continuation of the *Evangelical Magazine*, which in former years had been edited by the Synod of Pennsylvania in the German language, was resolved, and a pastoral address to the churches connected with the Synod was sent forth with the minutes, which exhibits in one view the rapid growth, the various necessities and increasing wants of our church in this country, and closes with an earnest and affecting appeal to all the brethren "*for greater zeal, more spirit and life in the good cause.*" The necessity of such an appeal manifested itself chiefly in the difficulties, which this patriotic Synod experienced in the start of the periodical, intended to diffuse light and knowledge concerning religion in general, and more particularly respecting the state and condition of our own church. Four years elapsed, ere the intended publication appeared in public, but by the persevering efforts of the Synod, a sufficient number of subscribers was at length secured so as to protect the Synod against too overpowering a loss.

The brethren of this Synodical body in connexion with the members of the Maryland and North Carolina Synods, resolved also to establish a Theological Seminary. As no funds existed for an undertaking of so great magnitude, agents were appointed to solicit contributions to this great and noble work, and the appeal to the churches and individual members was not made

in vain. The *Rev. Mr. S. S. Schmucker*, of New Market, Virginia, was appointed by the three Synods, Professor of Theology ; the institution was located at Gettysburg, Adams county, Pennsylvania. The statutes, formed by the three Synods, who established the Seminary, declare in the second and third articles, that this institution shall be under *the sole government of a Board of Directors*, five from each Synod, connected with the General Synod, who have contributed or do contribute to the support of the Seminary, that this Board *is not in any respect, under the control of the General Synod, but each member is responsible, individually, to the Synod, by which he is elected.** From the catalogue it appears, that one hundred and seventeen students have received instructions for a longer or a shorter space of time, in that Seminary to the present year ; some have departed at an early stage of usefulness, but the larger number are engaged in the vineyard of the Lord. The whole number of students in 1840—the date of the catalogue—was twenty-six, and fifty others were in the literary institutions of Gettysburg, preparing to engage in Theological studies.—The present faculty consists of the following brethren:
1. *The Rev. Dr. Samuel S. Schmucker, chairman of the faculty and professor of Didactic and Polemic, Homiletic and Pastoral Theology.* 2. *The Rev. Dr. Charles P. Krauth, Professor of Sacred Philology and Exegesis.* 3. *The Rev. Henry J. Smith, Professor of German language and literature.*

* See General catalogue and constitution of the Theological Seminary at Gettysburg, printed 1840,—page 3d of Statutes.

July 10th, 1826, the *Rev. Dr. Lochman* departed this life at Harrisburg, having been the Pastor of that congregation for the last eleven years. Previous to his removal to Harrisburg he had for some time officiated as minister of the congregation at Lebanon, Dauphin county. In both places the Lord had blessed the labors of his servant. We regret to say, that we have not been able to obtain any particulars of our deceased brother's activity in his master's cause. We have understood, that the *Rev. Dr. Lochman* received his Theological education under the direction of the learned *Dr. Helmuth*. That he was held in high estimation by his brethren appears from the notice taken of his departure by the West Pennsylvania Synod during its session at Berlin, Somerset county, in 1826. Having stated, that by the early departure of their brother the Synod had lost a truly worthy member, the church of Christ an able advocate, and his congregation a faithful pastor, the following resolution was passed as a mark of respect and in remembrance of his services: "Resolved, That Synod sincerely lament the death of the *Rev. Dr. Lochman*, and that the members as a mark of respect, and as a testimonial of their sorrow, wear a crape for the space of three months."

The State of religion within the bounds of that Synod, as well as the difficulties under which ministers were laboring, cannot be better depicted than it has been in the Pastoral letter of the Synod to the churches in 1826; of which the following is an extract:

"After a mature and prayerful consideration of the state of our congregations, the following points were

considered as essentially necessary to be presented for your immediate consideration. First: In reference to the ministers we remark, that there is too great an inequality in their stations, some having from six to ten congregations under their charge, while others have but two or three. It is impossible to persuade ourselves to believe, that a minister, however strong his bodily constitution and energetic his intellectual faculties may be, is able to attend to so many congregations in a profitable manner. How can he become well acquainted with his flock? And unless he knows his people, how shall he be able to suit his sermons and exhortations to their particular and individual cases? And whence then, shall the congregations obtain the necessary food for their immortal souls. Synod would therefore most affectionately advise the brethren, to effect a change in this respect, and to sacrifice their temporal interest for the cause of Christ and for the sake of immortal souls! Secondly: In regard to our congregations we have to observe, that ministers have often complained to Synod, that their congregations do not give them an adequate support. It is indeed to be lamented, that so many members of our congregations act so inconsiderate and sinful in this respect; they care not, whether their ministers contend with want and poverty, or not.

May this not be the reason, why so little good is effected among you, in as much as the preacher must perform his duty with a heart filled with sorrow and care? The Synod likewise ardently desires, that a better and more complete church discipline might be in-

troduced. We have often observed with deep regret, that ministers pursue no uniform course in executing church discipline in important cases, which produces difference in opinion and deportment; this certainly will prove injurious to the church. Many have often expressed a desire that something may soon be done in this matter. Our brethren of the Maryland and Virginia Synod, have published a church discipline some few years ago, and the happy and blessed effects thereof are already visible among them. Finally, we pray and beseech all our ministers, Elders, Deacons, and church members, to assist us by Divine Grace in breaking down the kingdom of Satan and in building up the kingdom of God and his Christ," &c.

At the Synodical session of 1829 an education and missionary society was formed, which is still in activity, and has effected and is effecting much good. At the close of the Synodical sessions in 1835, the members of Synod and other Lutheran ministers then present, formed a *central missionary Society*, to the establishment of which the recommendation of a brother, member of Synod, had greatly contributed. Agreeable to its constitution this Society is also *general*. (See Art. ii. and ix.) There is no doubt, such an institution, if suitably supported, would prove highly satisfactory and beneficial to the church at large, its situation however, spread as it is over the immense territory of the United States, will require in the executive committee, men, who are *intimately* acquainted with the spiritual wants of *every portion* of the church, if their deliberations and actions shall be truly general, which is not

to be expected from a committee, composed of brethren, who must *necessarily*, from the convenience of frequent meetings, live in a central spot. The active and pious spirit of the brethren of the West Pennsylvania Synod* is therefore worthy of all praise, but we cannot convince ourselves, that a *central* or *general* missionary Society in our church will or can be as effective in every part, as Synodical missionary Societies would be, if the same zeal were pervading every Synod, which is evidently breathing in the meetings of our brethren of West Pennsylvania.

SYNOD OF OHIO.

It has already been observed, that this Synod after an existence of nine years consisted of twenty-five ministers, whose duty it was to take care of the spiritual interest of ninety-five congregations. The want of pastors was therefore severely felt, and Synod resolved in 1830 to undertake the establishment of a Theological Seminary, in reliance on divine aid. The committee appointed to take this important subject into consideration, reported, that, in confidence of God, who had blessed the pious exertions of a Franke, when with four dollars and forty cents he resolved to build an orphan-house, at Halle, the committee propose to Synod, first: To inquire, if a brother, member of our ecclesiastical body, possessing the necessary talents and acquirements may not be prevailed upon to give the instruction gratis for some time at least, until means for his support can be found. Second: To inquire in

* See minutes of West Pennsylvania minutes of 1835, page 20.

how far the difficulty in procuring the necessary books of instruction may be obviated by accepting the offer of several brethren and other friends of the institution, to lay the foundation of a library through the medium of friends in Germany. This report being accepted it was resolved, to engage if possible a brother of the necessary qualifications as teacher in the institution. The *Rev. William Smith*, a graduate of one of the German universities offering his services in case none of the other members of Synod were inclined to accept the appointment, the offer was gratefully accepted, and *Rev. Mr. Smith was appointed Professor of Theology at the new Seminary*; which was hence to be known under the title: *The Theological Institute of the Evangelical Lutheran Synod of Ohio*. Its first location was Canton, Stark county, but afterwards it was removed to Columbus, the capital of the State. Though Mr. Smith had promised to give instruction gratis, the Synod nevertheless resolved to offer him such compensation as the State of the funds would permit, but the Professor requested Synod, to employ an assistant teacher for such compensation, and honorably offered his own services for two years without any remuneration.

July 14th, 1830, it pleased the Lord to call the Rev. John M. Steck, Senior, to his rest. He was born October 5th, 1756, at Germantown, near Philadelphia. His brethren give him the testimony of a faithful servant of his Lord, who spared not himself in the cause of Christ. The character of his addresses to the people is described as engaging and affectionate. At the

time of his departure he was minister of the congregations in Greensburg, Pennsylvania, and its neighborhood. In the German political paper of that town his departure is announced, accompanied with the following remarks: "The deceased was a faithful laborer in the vineyard of the Lord, and the church has met with a great loss in his death. He was an enemy of all vice, and rebuked it without fear of men. He spared no pains in the religious instruction of youth, and thousands who by him were inducted into the church by confirmation, cannot deny him the testimonial of a faithful teacher. He was an affectionate husband, a tender father and a benefactor to the poor. His immortal spirit left the tenement of clay without a struggle. For some time he had been aware of the approach of death, without fear, for he looked beyond death and the grave, into eternity, where he hoped through grace to receive the reward of a servant, who had desired to be faithful, from the hand of his Lord. The patience and resignation in the will of Providence, with which he bore his last sufferings, did demonstrate, that he had experienced the power of the religion of Jesus in his own soul. His age was 73 years, 9 months and 9 days. He left a widow, 13 children and 66 grand-children to mourn his loss."

In 1831 the Synod of Ohio, in consideration that the territory within which the Evangelical Lutheran congregations were united in one Synod, was so extensive, that the yearly meeting of all the brethren in one body became burdensome, resolved to form two divisions of Synod, denominated "*the Eastern and the Western*

Districts of the Ohio Synod;” it was further agreed, that each of these divisions should yearly hold Synodical meetings within its own bounds, and perform in their sessions all the business pertaining to a Synod of the Ev. Lutheran church, but that the bond of union hitherto subsisting between the members of both parts, should not be severed. A meeting of both Synodical bodies is to be held triennially, in which the Synodical acts of both the Eastern and Western District should be subject to a revision, if necessary, and that in these triennial sessions of the Ohio Synod every thing pertaining to the welfare of the whole e. g. the affairs of the Seminary, Missionary operations, &c., are to be taken into consideration.

The prevalence of the English language in many congregations, had made the introduction of that language into the church service and in the instruction of the young, indispensable; hence the expediency of establishing an English Synod within the bounds of the German Synod of Ohio was discussed during its session in 1836, and approved of, on conditions similar to those, which had been stipulated respecting the Eastern and Western District Synods. The Theological Seminary continued to flourish under the direction of its Professor, *Rev. William Smith*, after its removal and permanent location at Columbus; but in 1839 it pleased the Lord to deprive this institution of its teacher and the Synod of Ohio of an active and zealous member, by calling Mr. Smith, in the midst of his usefulness, from his labors to the rest above. The *Rev. C. F. Schaeffer*, Pastor of the church at Hagers-

town, Maryland, was called to fill the chair as Professor in the Ohio Theological institution.

In the session of the English Synod in 1840, diversity of opinion respecting an amendment of the Synodical constitution, became apparent. During the session of the joint Synod of Ohio in 1836, the committee appointed to draft a constitution for an English Lutheran Synod in connexion with the joint Synod, had reported the acceptance of the old constitution of the Ohio Synod with a few amendments without any material change. In the supplementary articles the following important items appear. a. "It shall be the duty of this body to maintain an intimate union with the German Synod and co-operate with the same as far as practicable in all matters pertaining to the welfare of each. b. It shall be the duty of this body to send *annually*? a delegate to attend the session of the German Synod, and it is requested, that the said Synod will reciprocate the same, as such a delegate from the German Synod will not only be honorably and affectionately received, but regarded as necessary to promote and continue the intimate union alluded to in article first. c. It shall be the duty of this Synod to communicate annually a correct copy of all its proceedings to the German Synod. d. It shall be the duty of this Synod, to transmit annually one half of the monies paid into the Synodical Treasury for the use of the Theological Seminary at Columbus, and in all other ways co-operate in promoting its prosperity. e. The Augsburg confession of faith shall be the unalterable Symbol of the doctrines of this Syn-

od, and all its members shall *ex animo* profess adherence to all its articles complete and entire, without any reservation."

In the afternoon session of Synod on Thursday, June 2d, 1836, the report of the committee had again been taken up and the proposed constitution of the English Lutheran Synod of Ohio *was adopted with the following amendment*. "That this Synod does not recognize any minister of any Synod, as member of this body, who denies, that the doctrinal articles of the Augsburg confession of faith are the fundamental doctrines of the Lutheran church. It shall be the duty of this Synod to continue in the connexion aforesaid, with the German Synod, and without the concurrence of this Synod, not to unite with any other ecclesiastical body beyond the District of the said German Synod of Ohio." The 34th resolution of the German Synod was then adopted in words following: Resolved, "*That the Synod approve this constitution, and herewith grant permission and authority to organize an English Lutheran Synod of Ohio, within the boundaries of the German Lutheran Synod of Ohio.*" The constitution of Synod and resolution respecting its organization were adopted as stated in the minutes, page 16, *by all the votes of the members present*, except one. The members of the new Synod present at this meeting of the joint Synod, sanctioned this grant, authority and permission of the joint Synod by their vote, and we do not discover that in the first and second sessions of the English Synod objections were raised against the constitution adopted in 1836. Having therefore acted

under the said constitution for some years, it would appear, that since there were two parties to the formation of said constitution, viz: the English Lutheran Synod, and the joint Synod of Ohio, if an alteration were to take place, both parties ought to have united in this change, but that an ex parte violation was inadmissible. Some of the brethren however, thought otherwise, and resolved on rescinding the supplementary Articles 1 and 7.* Hence a lamentable separation took place, and we regret to state, that the breach is not yet healed. *The Kirchenzeitung*, edited and published at Easton by the *Rev. Professor Frederick Schmidt*, at its establishment, is now edited and published at Pittsburg, by the same able Editor. The Western District Synod of Ohio resolved in 1841 to commence the publication of a second English church paper entitled: "*The Lutheran Herald*," and *Rev. Mr. Greenwald* was appointed Editor.† In the same year two active brethren in the ministry departed this life, who had been connected with the Western District Synod of Ohio; viz: the *Rev. Charles Henkel*, Pastor of the Evangelical Lutheran church in Somerset, Perry county, Ohio, and the *Rev. Adolphus Conrad*, Pastor of the church at Tiffin. *Rev. Charles Henkel* was born at New Market, Shenandoah county, Virginia, May 18th, 1798. Having acquired the necessary preparatory instruction, he studied Theology under the direction of his father, the *Rev. Paul Henkel*; in 1818 he received license as a candidate of the ministry. In 1820 he re-

*See minutes of the joint Synod of Ohio of 1836, page 13, 14.

†See minutes of English Synod, 1840, page 8.

moved to Columbus, Ohio, where he successfully labored for seven years. In 1827 he accepted a call to the Lutheran congregation in the town and vicinity of Somerset, where he continued to officiate as a faithful ambassador of Christ until the close of his life. His brethren give him the testimony, that in his sphere of labor as preacher of the gospel, he evinced much firmness of character, perseverance in inquiries after truth, and zeal in its propagation for the salvation of men. In his social intercourse, they further state, he was kind and amiable. With sincerity of heart, he combined serenity of mind, and true philanthropy, and thus gained not only the respect and confidence of his intimate friends, but also of all others, who knew him. His unwavering faith in Jesus sustained him amidst all the vicissitudes of his life, and especially amidst the afflictions of the last year, during which his strength of body wasted under the ravages of consumption, and rendered him unable to labor much in the vineyard of the Lord. His confidence in the Lord was most conspicuously displayed, whilst suffering on his bed of sickness. On the day before his departure, when a brother in office conversed with him about his situation, he said: "I have often been at the bed-side of the sick and the dying, to impart consolation; and the doctrines, with which I endeavored to console others, I now find consoling to myself." And as the same brother conversed with him more fully about his latter end, he said: "The doctrines, that I have believed and preached during my life, I shall seal with my death." Thus he fell asleep, peacefully and quietly,

in the Lord, February 2d, 1841, in the 43d year of his age, strong in faith and with a firm hope of eternal life.

Rev. Mr. Conrad was born November 11th, 1805, in the Grand Duchy of Baden in Germany, and there pursued the study of Jurisprudence. He emigrated to the United States in 1832, and was for some time engaged as classical teacher in the Seminary at Columbus, during which time he devoted himself to the study of Divinity. At the session of the Synod at Miamisburg in 1834, he was received as candidate of Theology, and immediately engaged upon his field of labor in Tiffin. In 1838 he was solemnly ordained pastor. In his congregation he was beloved as a father; by all who knew him, he was honored and esteemed; and by his brethren of the ministry he was universally respected. Irreproachable in his life, truly evangelic in his doctrine, faithful and fearless in the ministry, incessant in labors for the glory of his Savior and the salvation of his fellow-men, he presented a bright pattern to his brethren in the ministry.—Having been for some time afflicted with an inflammation of the lungs, brought on by his severe ministerial labors, he returned on the 12th of March from his congregations, more indisposed than usual, and afflicted with pain. During eleven days he was confined to his bed, but the same christian spirit, which sustained him in his labors of the ministry, now also fortified him amidst the scenes of his severe afflictions, and he placed his trust in God as his father, reconciled to him in Christ. He committed himself, his family, and his congrega-

tions into the care of a merciful God, and his last words were: "*Father, I take hold of thy hands.*" He died March 23d, 1841, in the 35th year of his age.

SYNOD OF THE WEST.

The tide of emigration having set in from the East to the West, thousands of persons, connected with the Lutheran church in the East, previous to their removal, were carried along with the flood, and in Kentucky, Indiana, Illinois, and still later in Missouri and Arkansas, settlements of our friends were formed. In the commencement of the fourth decennium of the present century, Lutheran ministers began to collect and form congregations in those distant States. Although these new congregations and settlements were scattered over a large tract of territory, the brethren were nevertheless anxious to form a Synodical association, after the example of the churches in the more Eastern regions of the great American Republic, for the better government and benefit of the church. A Synod was therefore formed in 1835; of which brethren *Jacob Kriegl*, *William Jenkins*, *George Jaeger*, *J. J. Lehmanowsky*, *Daniel Sherer*, and *Abraham Reck*, were the first members. These brethren, as well as those, who since have connected themselves with this ecclesiastical body, are zealously engaged in the Master's cause. One of the first inquiries after their organization was, the expediency of establishing a Theological Seminary, of appointing agents to collect funds for the same; and also the propriety of commencing a religious newspaper. These brethren have both theoretically and practically

expressed their approbation of all the benevolent institutions in the christian church of the present day, and declared their firm determination of promoting Bible, Tract, Missionary and Temperance societies within the sphere of their activity. This they evinced in a special manner in the question of union with the Synod of Indiana, a body, connected with the Synod of Tennessee, the origin of which is found in the disorderly separation of David Henkel, when under censure for alleged immoral conduct, from the Synod of North Carolina. In relation to this union, the Rev. A. Miller of the Tennessee Synod had directed a letter under date of June 18th, 1840, to the corresponding committee* of the Synod of the West, in which he considered the following propositions as conditional of such union: 1. "*The Synod of the West is to rescind its resolution, which attaches it to the General Synod.*" 2. "*The Synod of the West is to oppose the falsely called benevolent societies of the present day—such as Tract, Temperance, Missionary, Bible, and a host of such like fantastical societies.*" The brethren justly resolved, that a union, however desirable otherwise, is altogether impracticable on conditions as stated in the letter of A. Miller.

In 1841, this Synod united with the General Synod of the Lutheran church, and met with a cordial reception. In the seventh annual session of Synod at Indianapolis, Indiana, the questions of establishing a Theological Seminary within their bounds, and of publishing a religious paper in the English language were

* See minutes of the Synod of the West, session of 1840, p. 14.

not only finally resolved upon, but measures were also taken for the accomplishment of the objects contemplated. A commencement was made in collecting funds for the Seminary, a constitution of said Seminary was discussed and adopted, the Rev. Abraham Reck was in connexion with one of the English Lutheran Synods in Ohio appointed Missionary to the city of Cincinnati, both Synods engaging to contribute to his support, so as to make up the sum of \$400 for that purpose, and finally it was resolved, that the new paper was to be styled, "*The Western Lutheran Observer*," and Rev. Mr. Yaeger was appointed editor; its publication is to take place as soon as 1500 subscribers shall have been obtained. It is then to be published monthly, of a size equal to that of the present Lutheran Observer, at \$2 per annum. As some of the brethren formerly connected with this body, had asked and obtained dismission from their Synod with a view of forming a "*church union*" between ministers and congregations of the Lutheran and German Reformed churches, the Synod gave these brethren and others, that might follow their example, the prudent counsel, to desist from the undertaking, in as much as it could not be expected, that the Lutheran and German Reformed churches in the United States will ever join in said union, and that the only consequence would be the establishment of a new sect in the States; and they fraternally and affectionately advised them to enter into union either with the Lutheran or the German Reformed church.

The history of the Lutheran church in the United

States does not afford another example of an equally rapid progress of a Synod, than is exhibited in the exertions of our brethren in the West ; six ministers united in one ecclesiastical body in 1835, and in the space of six years the number of ministers and licentiates amounted to 23. May the blessing of the Lord also in future crown the labors of our brethren !

SYNOD OF NORTH CAROLINA.

The brethren of this Synod having felt in their afflictions, occasioned by the breach in their ranks, through the unchristian conduct of one man, perhaps more than others, that the establishment of a Synod of advice was necessary for the benefit of the whole church, manifested a deep interest in the formation of the General Synod, as well as in the establishment of the Seminary at Gettysburg. The brethren laboring in the State of South Carolina had since the formation of the Synod of North Carolina, generally attended the annual sessions of this ecclesiastical body ; but as a new Synod was established in the former State in 1824, the ministers of South Carolina asked and obtained dismissal from the Synod with which they had been hitherto connected ; consequently the number of Lutheran ministers attached to the North Carolina Synod was small. In 1827 there were thirty-four churches in connexion with Synod, attended by thirteen ministers. In 1830 the church suffered a great loss in the departure of the *Rev. Charles Augustus Gottlieb Storck*, whom the Lord called to his rest March 27th. Of his labors we have given a brief account during the

period of our brother's greatest activity, from which it is apparent, that his favorite occupation was, to labor for the salvation of immortal souls and for the extension of the Redeemer's kingdom. His missionary tours in South Carolina are still held in grateful remembrance by many, who through his instrumentality were first brought from darkness unto light, and from the kingdom of Satan unto the living God. This was also the case in those congregations, over which the Lord had appointed him shepherd. The larger number of those, for whom he was the instrument of salvation, have met him in the realms of bliss, many however, still bless his memory in the land of the living, because the Lord enlightened them through the instrumentality of his servant. As a man of science, he was highly esteemed by all who knew him in that respect. As minister of the gospel he richly possessed the rare talent, to create a deep interest for his subject in the well informed, while he was fully understood by persons of no education. As friend, husband and father, his remembrance will be cherished, blessed and honored, so long as one friend and one child lives, to feel, what he was to them in these capacities in life. During the last six years of his earthly existence, bodily infirmities prevented him from attending the service in the house of God, but still he cheerfully embraced every opportunity to counsel and comfort the afflicted.

During his last illness, which continued for nine weeks, he frequently gave, both to his family and visiting friends, the assurance of *his* firm hope of eternal

life, and of his desire, that true piety and the religion of the heart might become general among mankind, and especially, that these blessings might be universal in the churches, to whom he had administered the word of life. He departed as stated, March the 27th, 1830, in the 67th year of his life, full of faith and hope in his Redeemer.

Concerning the spiritual state of the churches under the care of this Synod, the President Rev. Mr. Graeber, expresses himself in his Report of 1834, as follows: "The events of the past Synodical year are in some measure more encouraging than they have been for several years before. Those churches in our connexion, that could be regularly supplied, have not only considerably increased in numbers, since our last annual meeting, but are also generally in a prosperous condition. Several conferences and many prayer-meetings have been held in different places; and under these solemn exercises we have every reason to believe, that sinners were awakened, and believers edified. Sunday schools are receiving more general attention than heretofore." During the same session of Synod a committee was appointed, the *Rev. William Artz*, chairman, to inquire into the expediency of establishing a Theological Institution within the bounds of Synod. The report of said committee laid before the brethren in Synod assembled in 1835, is substantially as follows: "The establishment of an Institution for the education of young men for the ministry is not only expedient but highly necessary, and the opinion of the committee is, that the manual labor plan will suc-

ceed best in this part of the country and prove more suitable to the means at command than any other." A committee of six was chosen to collect all the information on the important subject that could be obtained, to carry the plan into speedy and successful operation. In 1836 the Rev. Mr. Hazelius and Mr. Henry Muller attended the meeting of Synod as commissioners of the S. C. Synod, to propose a union of effort in sustaining the Theological Seminary established at Lexington, S. C. The brethren *Rev. Jacob Sherer, Rev. Henry Graeber, Rev. Daniel Jenkins, Col. John Smith* and *Mr. John Hottel*, were appointed on the part of the North Carolina Synod to confer with the brethren from South Carolina on the important subject of their mission, who reported, that the following propositions had been laid before them by the South Carolina commissioners to wit:

1. "The Synod of S. Carolina allows that of North Carolina such a share in the government of the institution established at Lexington, as their proportion of funds shall equitably entitle them.
2. The students from North Carolina, that enter the Seminary, shall be entitled to free tuition as well as the students from South Carolina.
3. The funds, collected by our brethren of North Carolina, shall remain under the control of the Synod of North Carolina, its yearly proceeds or interest only are to be made over to the Treasurer of our Seminary.

Having heard the constitution read, and having been made acquainted with the course of studies pursued in said Seminary, the committee recommended the appointment of two Delegates.

one clerical and one lay delegate, to meet the Synod of South Carolina at its session in November next, with instructions from this body, to unite our efforts with our brethren of South Carolina in the support of their Seminary. This report being unanimously adopted, the *Rev. President William Artz* and *Col. John Smith* were chosen Delegates to the Synod of South Carolina. A committee was then further appointed to prepare instructions for the Delegates; each minister was constituted an agent to solicit and raise all the contributions he can, at home and abroad for said objects; and finally, said agents were requested, to report to the Delegates aforesaid, what sum may have been raised or secured for the Seminary. During the session of 1837 the *Rev. President* reported, that he had discharged his commission, in meeting the brethren of the Synod of South Carolina, and that in addition to the propositions laid before Synod at its last annual session, the Synod of South Carolina had agreed to the following: "That no business of any kind connected with the interests of the Seminary shall be transacted by the Board of Directors, or by any portion of the Board, until the Directors residing in North Carolina shall have been advised of the nature of such business, and their opinion obtained in writing; and also, that no important change shall be made in the statutes and government of the Seminary, even should the Directors in North Carolina agree to such alterations, until the sense of the Synod in that State shall be known; and finally, that the right be conceded to the two Synods respectively, to rescind this agreement and

annul the obligations, growing out of the same, whenever in the opinion of either body, such a dissolution is advisable. These conditions of agreement the Synod approved, and resolved, that this body regard the institution of the South of so vast importance to the whole Lutheran Zion, as to claim the united patronage and liberality of all our people, and that this Synod regard it as necessary to the future welfare of our churches, that the students of Divinity, coming forth from the churches under the care of this body, prosecute their studies at this Seminary.

Thus the union between the North and South Carolina Synods for the joint support of the Southern Seminary was happily accomplished, and has to mutual satisfaction continued ever since.

In 1838 it pleased the Lord, to release his servant, the *Rev. Gottlieb Schober*, from the trials of an active and useful life. Since 1810 our brother had been a member of the Lutheran church and one of its preachers in connexion with the Synod of North Carolina; for several years he served as Secretary of Synod, and by the partiality of his brethren had been elected through several successive terms President of that ecclesiastical body, and for one term he was President of the General Synod; the church, its benevolent societies, especially the education and Sunday school cause, have lost in him a liberal and efficient member and supporter. For the last years of his life his health and native vigor of mind had been rapidly declining; but his departure was nevertheless sudden and unexpected, having been confined but one day. He left his fami-

ly and friends, June 29th, 1838, in the 82d year of his pilgrimage.

In the report of Rev. William Artz, President of Synod in 1840, the state of the church is briefly alluded to in the following extract: "During the past Synodical year our ministers have felt more than ever the responsibility of their office, and have labored faithfully in their master's work. The church is increasing, her institutions flourishing and her prospects brightening." May the Lord continue to bless the labors of our Brethren in that State, and may the churches committed to their care continue to grow in grace and in the knowledge of our Savior Jesus Christ.

The ministers who live in the South-western part of Virginia, and who found it difficult on account of distance regularly to attend the sessions of the Synod, with which they stood connected, have in 1841 held a convention, in which the expediency was discussed of forming a new Synod. The question was decided in the affirmative; the new Synod is to be known under the title: "*The Evangelical Lutheran Synod of the Western parts of Virginia.*" The brethren *Jacob and Gideon Sherer, Elijah Hawkins, John J. Greever and Jacob Miller*, constitute at present the members of this New Synod.

SYNOD OF SOUTH CAROLINA AND GEORGIA.

The records of this body commence with the year 1824. Previous to that period, the ministers laboring in the interior of the State were in connexion with the Synod of North Carolina, the Rev. Dr. Bachman Pas-

tor of the church in Charleston, with the Synod of New York, and the church at Eben Ezer still retained its union with the churches in Germany, whence they had hitherto been supplied with ministers. In 1824 the Synod was formed under the title: "*The Evangelical Lutheran Synod of South Carolina and adjacent States.*" The Rev. Godfrey Dreher was elected its first President, and Rev. Mr. Hosher Secretary.

The next following year Rev. Dr. Bachman of Charleston united with the new ecclesiastical body. In the year 1830 the association consisted of 7 ordained ministers and five licentiates. As early as the year 1829 preparatory measures had been taken for the formation of a Theological Seminary. The reasons in favor of this measure are given in the report of Rev. President Bachman, as follows: After having stated the inadequacy of ministerial supplies within the bounds of Synod, he says: "We have applied to our sister Synods in vain for aid. So wide a field is opened to them in the North and West, that they have no ministers to send us, and it is believed, that our only permanent dependence under the blessing of God, will be upon pious individuals, who will hereafter be educated for our church; who are natives of the States within the bounds of our Synod, and who are attached to our institutions and accustomed to our climate." In consequence of the recommendation of the Rev. President, measures were adopted by Synod for the formation of a Theological Seminary. In 1829 a committee was appointed, to raise funds for this object; and in 1830 the following resolution was passed: Resolved, "That

in humble reliance on the Divine blessing *we now establish a Theological Seminary*, to be conducted under the auspices of this Synod, and that we by this resolution do consecrate our efforts to Him, who is the great head of the church, the shepherd and Bishop of our souls, God over all, blessed for ever." At the same time Synod also resolved, to connect a *classical* school with the institution, to elect a Board of Directors consisting of ten members, a Treasurer and a Professor of Theology. The members of the Board of Directors were, *Rev. John Bachman, Rev. Godfried Dreher, Rev. W. D. Strobel, Rev. Stephen A. Mealy, Rev. C. F. Bergman, Col. J. Egleberger, Col. West Coughman, Mr. Henry Muller, Mr. Henry Horlbeck, Major Swygert. Mr. Henry Muller was elected Treasurer,* and the *Rev. John G. Schwartz, Professor of Theology.* The permanent location of the institution was yet postponed, and the Professor elect gave notice, that for the present he would attend at his residence near Col. Egleberger's, ten miles from Newberry Courthouse, to the instruction of such Theological students, from February 1st, 1831, as may have been approved by the standing committee of the Board of Directors; also, that four or five young gentlemen, who may be desirous of pursuing a course of classical study, may receive every requisite attention upon moderate terms.

While engaged in this important enterprise, the brethren did not neglect the members of the church, scattered in different portions of the State. The *Rev. William D. Strobel* was engaged by Synod to labor as Missionary during the Synodical year 1829-'30;

and it appears from his report,* that his exertions were blessed by the head of the church. The *Rev. Mr. Schwartz* was engaged by the society for the promotion of religion in South Carolina and adjacent States, to attend to the churches of Bethlehem, St. Luke and St. Matthew, in Newberry, and St. Mark's in Edgefield. His labors were eminently blessed, and our brother enjoyed the full confidence of the members of these churches. But his career was to be short; for wise purposes, to us unknown, the Lord called his young servant away in the midst of his useful labors. In the summer of 1831 he was seized with a violent fever, which at first appearance seemed to yield to the influence of medicine, but returning with increased severity, put relief beyond the power of human means, and on the 26th of August it terminated his valuable life, having just reached the 24th year of his age.

The *Rev. John G. Schwartz* was born in Charleston, S. C., in the year 1807, where he also received the preliminary part of his education. Afterwards he became an alumnus of the South Carolina College at Columbia, where he graduated with distinguished honor in December, 1826. On his return to Charleston he commenced the study of Theology under the direction of the *Rev. Mr. Bachman*. In 1828 he was elected junior Professor of languages in the Charleston college. But desirous of serving the Lord as a minister of the gospel, he freely surrendered his present advantages as well as his fair temporal prospects of the future, and engaged as a missionary among the desti-

*See minutes of Synod, 1830.

tute churches in the interior of South Carolina. In 1830 he received the unanimous vote of Synod as Professor of Theology in the new institution of South Carolina. His friend and instructor, Rev. Dr. Bachman, in drawing an outline of his character, says:—"One great peculiarity in Mr. Schwartz, consisted in a well regulated mind. His feelings, though warm, were under the control of his judgment. He loved study, but was also an interesting companion in society. His mind was harmonious, and from his looks and demeanor one could discover, that it was at all times under a religious influence. His last hours were in correspondence to that influence.—One evening late he called the students into his room, and after one of them had read a chapter out of the Bible, he prayed in his bed with a loud voice, for nearly half an hour. To his physician he observed: "See, Doctor, how much better it is, to make our peace with God in the time of health, than to wait, till we are laid on a bed of sickness; for repentance on a sick bed is seldom of any avail." His mind was calm, cool and deliberate, throughout his painful illness, particularly so, a few moments before he died, when he said: "I shall shortly enjoy the blessed light of heaven, happiness and immortality.—I am not afraid to die, for I know that my Redeemer liveth." He expired without a struggle and without a groan, having the faculties of mind and speech to the last."

During the same year the church was bereft of the services of another one of her sons, who had promised to be a bright and shining light, and who in the short

course of his ministry, had been instrumental in leading many to that knowledge, which our Redeemer terms "*everlasting life*." The Rev. President of Synod remarks in his report of 1831 : " Mr. Wingart had but recently returned from the Theological institution at Gettysburg, where he had been highly respected for his talents, his piety and worth. But his friends beheld with anxiety and sorrow, that his constitution, which had never been strong, had been attacked by an insidious disease ; but trusting to that heavenly physician, who is able to restore health and vigor to the deceased frame and cheer the drooping hopes of man, we still looked forward to the time, when his recovery would restore him to usefulness in the church, and by our advice he was solemnly ordained and set apart to the work of the ministry. But on the 14th day of January last, the God, whom he loved to serve, and in whose cause he had spent the whole of his short life, summoned him away. Mr. Wingart was a young man of uncommon attainments, considering the disadvantages, under which he had labored in his youth, for the want of a systematic education. He was in most cases his own instructor, every leisure hour, that could be spared from those occupations, in which he was necessarily engaged, was devoted to books ; and all his reading and study had for its object the promotion of his Savior's religion. For this object he left his peaceful home, and devoted himself to solitude and study in a distant part of our land. Here he was attacked by a disease, which he bore with christian resignation. When he was summoned away,

he appeared still at the post of duty, and meekly resigned himself to the will of God, trusting through the mercy of his Savior for the salvation of his soul, and the joys of heaven."

Preparatory steps for the adoption of several important measures were taken during these sessions of Synod; among which were recommendations for the more general introduction of Sunday schools, the adoption of the plan of church discipline, as published by the General Synod, the resolutions, respecting the constitution of the Institution, and that no demands be made on the Seminary, till the sum of \$10,000 shall have been realized; that protracted meetings should be continued to be held, whenever a fifth Sunday shall occur in the month, that the permanent location of the Seminary be deferred till the next meeting of the Synod, and that during its recess the Board of Directors ascertain, which of any two places selected, will hold out the greatest inducements for the establishment of the institution in that place, and finally, that Lexington village and Sandy Run, the latter comprising a circuit of from one to two miles from the church, be the places designated in the last mentioned resolution.

At the meeting of Synod in 1832 the members were again called upon to mourn over the departure of two valuable servants in the vineyard of the Lord. The *Rev. C. F. Bergman*, Pastor of the church at Eben Ezer, Georgia, and the *Rev. Daniel Dreher*, licentiate of the ministry.

Christopher F. Bergman was born at Eben Ezer, January 7, 1793. His father, the *Rev. John E. Berg-*

man, born and educated in Germany, had been sent to Georgia by the friends of the Salzburg emigrants in the Father-land, as successor of their departed pastor the *Rev. Mr. Rabenhorst*. For thirty-six years Mr. Bergman the elder, spoke the word of life to the Eben Ezer congregation. The subject of these brief memoirs was the only son of his father, and from him he received his education and direction in his studies. In the year 1824, while the *Rev. Dr. Bachman* was endeavoring to restore life and vigor into the old Lutheran church in Savannah, and inducting *Rev. Stephen A. Mealy* into the pastoral office in that city, he also extended his visit to Eben Ezer, and prevailed on the young brother, to devote himself to the ministry in the Lutheran church, and to fulfil the wishes of the congregation to become the successor of his father, who was fast sinking into the grave. At the Synod of 1824 Mr. Bergman was set apart to the work of the ministry by the imposition of hands. For this office he was well qualified; for he brought to the church a store of learning as well as of piety. His life was most exemplary, and the sphere of his usefulness was daily increasing. From the time of his ordination until his last appearance in Synod, which was in 1830, he was annually and unanimously elected Secretary of Synod. He died, as he had lived,—meek, humble, patient, resigned, full of hope and confidence. To a visiting friend, who had asked him, whether, if it was the divine will, he would not wish to be spared a little longer to his dear family and congregation, he replied: “If it is the divine will, I would rather go now,—I

feel, that for me to depart and to be with Christ is far better—I think, I can truly say, for me, to live is Christ, and to die is gain.” On being asked, whether he had any doubts of his acceptance with God through Christ? he replied: “None. Blessed be the God and Father of our Lord Jesus Christ, I have no doubts.” About two o’clock, A. M., March 25th, he desired the ministering brother to pray with him, and he distinctly though feebly repeated almost every word, and concluded the prayer with “*Amen.*” After a little while he pressed the brother’s hand and said louder than he had yet spoken: “*Farewell.*” He now repeated the last lines of the beautiful verse: “Vital spark of heavenly flame, &c.

Cease, fond nature, cease thy strife,
And let me languish into life.”

These were his last words, and a quarter before three in the morning he ceased to breathe—the agony was passed and his liberated spirit departed to the Lord, who gave it.

The *Rev. Daniel Dreher*, son of Mr. John Dreher, of Lexington District, enjoyed the advantages of the advice and instruction of pious parents during his childhood and years of his youth, and by that instrumentality the Lord directed him early to the knowledge of his sinful nature, the need of a Savior, and to Jesus the friend of repenting sinners, whose merits he embraced, through faith in application to his own soul. Having found Jesus precious, and the rock, on which he had built the house of his hope, he became anxious to recommend him also unto others. Having given

some attention to the study of Divinity under the direction of his elder brother, the Rev. Godfrey Dreher, he was received by Synod as licentiate. He was an acceptable and zealous preacher, and his remembrance is cherished by all who enjoyed his acquaintance. He departed in hope of eternal life.

During the recess of Synod, the Directors elected the *Rev. Dr. Hazelius*, of Gettysburg, Professor of Theology in the Southern Seminary, the permanent location of which had been fixed in the village of Lexington. At the session of 1833 the Professor elect was received with affection and kindness by the brethren. The *Rev. Washington Muller*, licentiate of the ministry, was chosen Principal of the classical school.— Both institutions went into operation the first Monday of January, 1834. Since that time to the centenary year the institution has given the church twenty-one ministers, who are now engaged in various portions of our land proclaiming unto the people, that through repentance and faith they may obtain the forgiveness of sins, justification before God, and the hope of eternal life, and we trust, that the blessing of God is resting upon their labors. Seven students are now in the Seminary and the classical institute, preparing to follow their brethren in the field of labor.

The session of this Synod was marked by another important act, viz: The final resolution of this body to unite with the General Synod of the American Lutheran church. The report on that subject, as passed by Synod,* was adopted by a unanimous vote.—

* See minutes of Synod for 1833, page 12.

Synod having hitherto in a great measure been governed by certain standing resolutions, and when these were found insufficient, by the constitution of the Synod of New York, considering it necessary, to have *its own* constitution in every respect, a committee consisting of Mr. Hazelius, Dreher and Hope was appointed to draft a constitution for the government of this Synod, to be submitted to the consideration of this body at its next session.* This constitution was adopted in 1834. Rev. Mr. Rizer having received an appointment from the committee on missions to labor in the States of Georgia and Alabama, entered upon the duties of his appointment early in December and continued the same till the close of April, 1834. In his report the State of Alabama is represented as a wide field of labor. On Mr. Rizer's return Mr. Harris offered his services in the same capacity, and was instructed to confine his labors to Monroeville and Flatt creek in Monroe county, and Boque Chitto creek,

* In the minutes of 1833 it is further stated, that the plan of a constitution, prepared some years ago by a committee designated for that special purpose, be the basis of such constitution, and that the committee *cause a copy of said manuscript to be sent to each minister of our Synod at least two months before the meeting of the next Synod.* This last underlined part of the resolution was not executed for the following two reasons: 1. The chairman of the committee could not prevail on Rev. Mr. G. Dreher, to attend during spring and summer; and 2. On account of the protracted illness of the chairman. Mr. Dreher knows, that the manuscript copy was finished a *few days* previous to the session of Synod, that the chairman read it to him at his, the chairman's, house, and that Mr. Dreher there signed it as member of that committee.

Dallas county; the result of these labors appeared favorable, and Mr. Harris finally settled among these distant brethren as Pastor.

One aged brother in the ministry, the *Rev. Mr. J. Y. Meetze*, departed this life, May 7th, 1833, in the 77th year of his life. The Rev. President remarks in his address: “Mr. Meetze had been longer in the ministry, than any of the brethren now before me, with one exception, and I need not add in the presence of those who knew him long, and who knew him well, that through the course of his long life he uniformly adorned the doctrines he preached, by zeal, fidelity, meekness, charity, and all those virtues, that are so essential to the character of the christian minister.— But we ought not to mourn the loss of a servant of God, whom he preserved so long in his vineyard,— who was only removed, when his usefulness was at an end, when life had become a burden, and when he longed to be with his Savior.”

In 1835, Synod resolved, “that both ministers and lay delegates be requested to ascertain the sense of our congregations in regard to a church convention, for the purpose of dividing our territory in suitable ministerial Districts, to examine the discipline now partially received, and to adopt one, in every respect suitable to our situation and circumstances.” In 1836 this important subject coming again before Synod, it was resolved, “that the resolution of last Synod concerning the calling of a church convention, be left for one year longer to the consideration of our churches, and that the Rev. President be requested, to prepare

and send a circular to all the congregations, so that at the next meeting of Synod, we may have the opinion of all our churches on that subject." The circular of the Rev. President, having been laid before the churches, and the lay delegates at the session of Synod 1837 having stated, that the churches generally were in favor of a convention for the specified purposes, it was resolved that the convention should meet at St. Matthew's church, Orangeburg District, March 2d, 1838; that each congregation, numbering less than one hundred communicant members, should be entitled to one Delegate, all over one hundred and under one hundred and fifty, to two, and all over one hundred and fifty, to 3; further, that all ordained ministers, as well as licentiates, who have charge of churches, be members of said convention. In pursuance of the arrangements contained in the above resolution, the churches elected their respective delegates in due form and time, and convention met as agreed upon. A committee was chosen to revise and remodel the formula of church government and discipline hitherto partially adopted, and to lay their labors before the convention. This being done, the new formula was read, carefully discussed, altered and adopted by paragraphs; and when the vote was put upon its final passage, it was carried by a unanimous voice and signed by all the members. It was now, agreeably to a previous understanding, the duty of every minister, to bring this formula, proceeding from the representatives of the whole church in connexion with our Synod, before each individual congregation, for their considera-

tion, adoption or rejection. It appeared from the reports of the ministers and churches, that were laid before Synod, that this formula of government and discipline has been approved by the congregations generally, and adopted by them.* These proceedings having been laid before Synod by the Rev. President in his annual address, the committee to whom this portion thereof had been referred, reported as follows:—
“The subject of the church discipline, as brought to view in the President’s address, demands the serious and prayerful consideration of this body. As far as those congregations are concerned, that are governed by a charter or corporation, your committee are of opinion, that the formula never was intended to operate, and in fact cannot operate upon those, who are merely members of the corporation, and have not connected themselves with the church, by a public profession of religion. This formula was intended for the government and discipline of our communing members only, and as far as they are concerned, your committee recommend, that the formula be adhered to throughout the whole bounds of our Synod. 2. Your committee recommend, that as a final ratification of formula, it be prepared for the press, and be published in connexion with part of our Liturgy, the constitution of Synod and the Doctrinal articles of the Augsburg confession, with short explanatory notes. This report was unanimously adopted, and thus the labors of the convention were received by the church in connexion with

* For formula of church government and discipline see book of Discipline published by order of Synod.

the South Carolina Synod as their church discipline and formula of church government."

April 20th, 1840, it pleased the Lord to call the *Rev. David Hungerpealer*, the pastor of the churches at the Saltketchers and Shiloh on Edisto, unexpectedly and suddenly from time to eternity. With the Rev. President we may say, that this brother was summoned from his post of duty, in the midst of his improvement, his activity and usefulness. He had been for several years a licentiate minister in our church; and his walk and conversation were characterized by great purity, meekness and humility. In his attention to his studies for the improvement of his mind, and in the discharge of his pastoral duties he evinced great zeal and devotedness, and was justly regarded as a useful minister in the sphere in which he was called to labor.

In regard to the spiritual state of the church in South Carolina, the Rev. President remarks in his report as follows: "From the various churches within the bounds of this Synod, we have received intelligence, which, although not of the most encouraging character, leaves no room for depression. In most of our congregations valuable members have been added, and in none, that we are aware of, have they been diminished: leaving us the hope, that under the blessing of God our Southern Lutheran church is slowly on the increase."

THE GENERAL SYNOD.

This body was organized in 1821. Agreeably to its constitution it is advisory, intended to cement the union between the different State and District Synods of the American Lutheran church. For further particulars respecting all the objects of its organization we refer the reader to its constitution, see Appendix, page —. Until the year 1830, *the West Pennsylvania Synod, that of Maryland and that of North Carolina*, had accepted the constitution and were acting under it. In that year however, the *Hartwick Synod* united with the General Synod; in 1833 the *Synod of South Carolina*. In 1835 the *Synod of New York*; in 1839 the *Synod of Virginia*, in 1841 the *Synod of the West*; so that eight of the fourteen State and District Synods meet biennially to renew the bond of brotherly love and to devise such measures for the consideration of the respective ecclesiastical bodies as appear conducive to the welfare of the whole as well as that of every individual part. The Seminary at Gettysburg, established by the efforts and exertions of the ministers and churches in *Pennsylvania, Maryland and North Carolina*, has experienced in a peculiar measure the fostering care of the General Synod, for although the constitution places the institution under the government of a Board of Directors in no respect under the control of the General Synod, and though by the 4th Article of said constitution, the several Synods, who are connected with the General Synod, and have contributed pecuniary aid to the support of the Seminary, shall elect *their* Directors in such a manner, as may

be most expedient, by themselves, still this institution is exclusively styled *the Seminary of the General Synod*; and its Directors are required to report biennially the state thereof to that ecclesiastical body, agreeably to the constitution of said Seminary. (Art. 11.)

Through the activity of the General Synod several Societies have sprung into existence, calculated to promote the work of the Lord within the bounds of the Lutheran church, as well as in the world at large. Among these societies we name, 1. The Sunday school union of the Lutheran church, auxiliary to the American Sunday school union. 2. The Home Missionary Society. 3. The German Foreign Missionary Society, auxiliary to the American Foreign Missionary Society. 4. The General Education Society.

At the last meeting of the General Synod a transfer of the stock of the Book company of the Lutheran church to the Synod for benevolent purposes was effected; and it was resolved, that the appropriations should be made in the following manner: *One third to the parent Education Society, one third for the relief of superannuated ministers of the Lutheran church, and their widows and children in indigent circumstances, and one third to be disbursed according to the pleasure of the Synod and the Board of Directors, jointly*;—at the same time a committee was appointed for proposing a plan to raise sufficient funds to purchase for the use of the General Synod all the Stock of the Book company, which they may not be able to obtain as a donation.

As the year 1842 will complete the first century of

the existence of the Lutheran church in the United States, it was resolved, that the General Synod respectfully and earnestly recommend, that a centenary celebration be observed in all the churches, connected with this Synod, to last one year, commencing on Sunday the 31st of October, 1841, and terminating on the 31st of the same month in the year of our Lord 1842; and that the leading object of this celebration be the promotion of the spiritual and temporal interests of our Zion, by increased fervor and faithfulness in prayer, close and pungent preaching of the gospel, frequent holding of conference meetings, and by special and systematic exertions to obtain funds for the support of the prominent benevolent institutions of our church. It was further resolved, that an appeal be proposed on the subject of the celebration, exhibiting the claims of the several objects, for which funds are to be raised and the obligations of the churches, to afford the desired support; and that, as a well authenticated and judiciously written life of Luther, setting forth his opinions on cardinal Theological points of doctrine is still a desideratum in the church, the *Rev. Dr. B. Kurtz* was appointed to prepare such a work.

Having performed the task, which we had imposed on ourselves, of presenting to the American christian public a faithful picture of the origin, progress and present state of the American Lutheran church, ere we take a final leave of you, dear Reader, we wish to say a word to you, and especially to those among you, whom our Heavenly Father's hand has planted with us in the same bed of his spiritual garden.

Ought not the liveliest feelings of gratitude fill our hearts, when we take a general view of our church as planted in America and compare its present state and growth with the small beginnings in the days of our Fathers? For we cannot deny it, rich are the fruits, which the seed sown and watered with the tears and the prayers of God's servants, whom a century since he sent into his labor, has borne! Seventy-five years ago the American Lutheran church, united in the Pennsylvania Synod, consisted of forty congregations, scattered over the States of New York, Pennsylvania, Jersey, Maryland, Virginia and Georgia; at the commencement of the present century, about two hundred congregations under the care of seventy pastors connected with the two Synods of Pennsylvania and New York, composed the church: in its fifth decennium, however, we number 733 churches; 367 ministers and 88000 communicants, under the care of fourteen State and District Synods. Another cause of gratitude towards God is the removal of those difficulties, with which the founders of our church had to contend.—Poverty compelled almost every individual church to apply to the Father-land for assistance, whenever they desired to erect a tabernacle of the Lord, unless their pastors were able to undertake the building of churches at their own expense. In our day almost every individual congregation possesses the means to defray the expenses, and whenever these fail, the churches of our own country are cheerfully opening the hand of charity for the relief of poor brethren in the faith.—Ministers could only be obtained from distant Germa-

ny in times of old ; now our Theological schools begin to supply the churches with pastors. In bye-gone days the poverty of the people compelled their ministers to eat the bread of sorrow and of care ; but at present every church *can, if it will*, give unto the laborer his hire.

However, while we have cause to rejoice at the removal of these and other difficulties, which were pressing hard upon our predecessors in the work of God, we have to lament that many still exist, which hinder *the spiritual* growth of the church. That spirit of controversy, of egotism and of dogmatism, of which a Muhlenberg, a Wrangel, a Keppele and others had to complain in their day, has not left us yet ; and is destructive of much good. It is true, it is a spirit not unknown in the annals of our church almost from its commencement. To what else can we ascribe the numberless Theological controversies that sprung up and were maintained with great obstinacy in our church during the 17th century ? Whence arose the opposition to Arndt, Spener, Franke, and other men of piety and learning, who were pleading the cause of vital piety against the spirit of a dry orthodoxy ? Have we not to ascribe the Hyperorthodoxy of one century, and the Bible-neglecting neology of another, to the same spirit of controversy ? Exotic however as it is, this spirit has found its way into the American church, it opposed itself to the pious labors of Muhlenberg, Wrangel, Handshuh, Kurtz, and many other servants of Jesus in former days, and it does not cease its opposition in our own time ! The habitation of this spirit

is the corrupted heart of man, *his* favorite chamber there is denominated *Pride*.

The precepts and the example of our Lord lead us into the path of patience, of forbearance and of love ; but the spirit of the world into the way of controversy, of egotism and dispute. This evil spirit pulls down, but builds nothing up ; by his poisonous touch every germ of true spirituality is blasted, every carnal seed fostered and cherished. Under *his* influence the human heart may be compared to a field unfit for the production of wholesome food for man and beast, but nevertheless covered with useless and injurious weeds.

The instruction of youth in the doctrines of the christian religion, that work, so highly honored by the fathers of the reformation, a Luther, a Calvin, a Bugenhagen, and a Melanchthon, and so strongly insisted upon by founders of more modern denominations, a Zinzendorf, a Whitfield and a Wesley, that work, which was dear also to the Fathers of the American branch of *our* church, is too much neglected among us in the present day. Authorities of great and good men alone, ought not indeed sway us altogether. The time was in our church, when Luther's words exercised a more formidable rule than Luther's sense ; that time however, is passed away, we are fast verging to the other extreme, in believing, that the great spirits of the reformation scarcely possessed common sense, when their deep-thought-theories do not square with our superficial views of things. But still it is true that the authorities of these great men alone ought not to prevent us from research, and happily we know,

that the value of religious instruction does not rest on such authority alone ; we are not unacquainted with the *blessed effects of an early religious education*, both from the pages of history and our own experience.— Look at the history of Germany during the second half of the 18th century ; neology had overspread the land, it was stated, that in all Protestant Germany there were not six hundred ministers faithful adherents to the doctrines of the Reformation. But the writings of Arndt, Spener, Franke, were in every house ; the Canstine Bible Institute had provided almost every family, where the German language was spoken, with the word of God, long ere *the idea* of a Bible society was conceived in other countries ; the religious instructions of children by these very neologists must be conducted according to Luther's catechism or that of Hidleberg ; for the parents, acquainted with the language and doctrines contained in the Postillas of Luther and of a more modern Rambach, and ignorant of the philosophical phraseology of their pastors, demanded the instructions of their children in the manner of the forefathers ; these instructions drawn from evangelical sources, preserved the religion of Christ in the midst of neological preachers, so that, when with the 19th century a brighter star arose over the church, the people cheerfully welcomed it as the guide to the babe of Bethlehem. Such are the lessons, we may learn from history. Experience is another teacher, and as he approacheth nearer home, is apt to make the deeper impressions. Many of us still remember the time, when remissness in the religious instruction of chil-

dren was a fault in our preachers, seldom discovered but least forgiven ; and can we forget, that this instruction peculiar to the German churches created so strong an attachment to that church, that it almost amounted to a fault? This instruction is now sparingly imparted, and what is the consequence? The attachment to the church has been weakened so much, that the causes of this alarming fact have frequently been made the subject of inquiry in our church paper, and we are sorry to say, that among all the causes that were assigned, we have missed the one, which is at the root of the evil, viz: “ *The remissness of many of our pastors in the religious instruction of our youths.*” Would this remissness exist among us, were it not for that selfish spirit? But his baneful influence extends still farther. One hundred and thirty-five years have passed away, since the Missionary spirit manifested itself in the Protestant church, and shewed the first signs of life in that portion of Protestantism, with which we are particularly connected. Missionary exertions have been made first at Halle, in Denmark and in Norway. The love to Jesus, the friend of repenting sinners, and the experimental knowledge of that peace, which passeth all understanding, had excited the desire in many pious hearts, to impart these blessings to distant heathen nations. From Halle the missionary zeal spread over other countries and other denominations, but gradually diminished in our own church, and the inquirer into the cause of this dereliction will soon discover that the spirit of controversy and of egotism has not been inactive, though the main cause is to be

sought in the departure from Scripture doctrines and the adoption of neological systems. When men like Bolzius, Gronau and Lembke in the South, and similarly minded men in the North, were exercising their beneficial influence on the American Lutheran church, we see them engaged with a Whitfield, a Wesley and a Tennant, in forming plans for the instruction of the Indian and the negro races in our country; but these plans were neglected and forgotten through the same spirit, which prevents all unity and harmony of action; until a few years since, when an attempt at least was made to revive the Missionary zeal in the American Lutheran church; and would to God! that zeal might continue to increase until it shall have pervaded the whole body!

Another evil we have to lament in our American Lutheran church, arising from the same source; it is the dispute about old and new measures. Among the old measures, which we love, we place religious instruction of the young at the head; the reasons are apparent from what has been stated on the subject. The new measure that is to take the place of the elder sister, are protracted meetings, to produce deeper impressions on the minds of the people, than ordinary. We believe that such meetings are salutary, the truths of the gospel are presented to the auditors in a variety of forms; the manner of one minister is well calculated to make an impression on some, on whom the mode of another in exhibiting christian doctrines is not so successful; but we cannot view them as substitutes of catèchetical instruction; unless *this* founda-

tion is laid, the superstructure will in most cases prove ephemeral. Let us therefore combine the old and new measure, and we shall soon behold the fruit! But can we unite old and new measure men? We fear it is impossible. O! Thou Spirit of Jesus, instruct *Thou* the professed followers of Christ to forsake the road of contention and to tread in the paths of love.—We might suppose that experience of the past would render men cautious for the future. But it does not appear to be the fact. This is evident from the view which many men take of the purity of the church of Christ.

Attempts have been made since the middle of the second century to establish a visible church on earth free from tares! and though the experience of sixteen centuries has proved these attempts abortive, unmindful of the Savior's warning; Matthew xiii. 30: "Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, gather ye first together the tares and bind them in bundles to burn them, but gather the wheat into my barn;" there are men who still persist in them, deaf to the voice of warning and experience! But while we disapprove of the premature zeal of pulling up the tares, we are equally averse to that spirit, which rejects every salutary church discipline. The Savior will, that we should admonish the erring brother and in case of *incorrigible obstinacy* remove him from our communion.

Again there are two other extremes, equally averse to the true welfare of the church. On the one hand we see men in the church of Christ, preferring the wis-

dom of this world to the wisdom of Him, who has made the heavens and the earth! men, who will receive no doctrine as a divine truth, which reaches beyond the bounds of their mental powers! Is human intelligence the highest in existence? Can human reason fathom that wisdom, which has produced the earth and all the heavenly host? Can human wisdom explain, how the union of body, soul and spirit compose the Being, we call man?—Then only, when all the mysteries of creation shall no longer be mysteries to the human mind, then perhaps may the worm of dust, denominated man, constitute his own wisdom the measure of divine doctrines. But as matters stand now, the presumption of these men does not consider, that, *while the doctrines of Sacred writ have stood during millennia as monuments of divine wisdom, they have to change their proud systems more than once in the course of a decennium.*

But injurious and ruinous as it is to the progress and extension of Biblical truth, to place human wisdom on the throne of God, it is no less so, on the other hand, when men reject the use of sound reason in religion, altogether yielding to the suggestions of a wild imagination. The Lord our God does not demand the zeal of a blind faith from us, he directs us to the Scripture, to the law and to the testimony of prophecy, it is his will, that we should have our mental eyes open to the facts taught by the experience of other ages, with the view to learn, that human wisdom is insufficient in itself to dive into the depths of divine wisdom, and having discovered this truth, it is our duty to yield to

the suggestions of our understanding, to acknowledge the necessity of a divine revelation, and to examine where it is to be found. And if the result of a prayerful examination is the consent of mind and heart, '*the Bible is that divine revelation,*' we are again to employ our mental eye in studying this word of God, and to accept in faith the will of our heavenly Father. To the fulfilment of that duty we are directed by the enlightening influence of the Holy Spirit, who improves a variety of circumstances of sorrow and joy, occurring in our passage through life for that purpose, and all we have to do in this work of grace, is, to imitate the flower of the field, that opens itself to the cheering influence of the sun, with that single difference, that while the effect of the light of this world is irresistibly exercised upon the flower, we are to beware, lest we do despite unto the spirit of grace. Having yielded to that beneficent influence so as to produce in us the change of heart and will, that blessed revelation given us in the word of God, will be our sufficient guide to everlasting life. For being persuaded, that its promises proceed from God, and that it is true, that Jesus came into the world to seek and save that which was lost, and knowing, that we were lost, we stand in need of no supernatural token, to assure us of the good will of our heavenly Father towards us, it is enough, that he gave his son for those who were lost to learn also, that with him he will give us every other needful gift.

But in the midst of these difficulties let us not despair. If Luther when the powers of Rome in their fall

gathered strength to crush the work he had commenced in the name of the Lord, could sing :

“A firm support is our God,

A strong defence and weapon.”

may we not follow his example in our day of comparative light, and in trials, deserving no comparison with those, which he and his coadjutors endured? That power so formidable in the days of the reformation is broken, its traditions, decretals, councils and interdicts can scarcely make a weak impression upon its own adherents. Without fear of the stake we as Protestants profess before the world that rule of faith, held forth by the Apostles and Prophets, of which Jesus Christ is the corner stone. To this foundation all parties have to return, if we shall behold the dawn of universal christian light and knowledge. We also are aware that the Biblical truths, on which *we* build, have stood the ordeal of criticism, applied to them by the most learned men, provided with the most powerful weapons. Through this ordeal others have still to pass, and the time is come in our country, when Zion's walls shall be assaulted, by men, who borrow their arms of attack from the armory of those, who nearly a century since fabricated these weapons in Europe, and happy will we be, if we in America can have recourse to the arms, which were able to blunt the sharp edge of the hostile swords. But what proof can we give, that our church in the father-land has passed through this ordeal? We reply, a proof, satisfactory to a candid mind! Human science, so called, is one of the means, by which an attempt is made to sap the foun-

dation of our religion. If those branches of knowledge abused for that purpose were truly deserving the name of *science*, we might have cause to fear, but men frequently draw general inferences from isolated facts, and as often too from parts, which under different circumstances assume a different aspect. For instance, the science of geology is supposed to be sufficient, to subvert the account of Moses respecting the creation, because it is thought, that the less or more advanced state of decomposition in which the layers of lava are found, the eruption of which is known in regard to time, will afford a scale, by which not only to measure the time of the eruptions of other Volcanos, with whose history we are unacquainted, but also to draw inferences in reference to the age of other layers of lava which are discovered to be in a more advanced state of decomposition. By this means a calculation has been produced, which makes the age of our earth illy to square with the assertions of the Jewish law-giver. Though not professing to be skilled in geology, still we know with every agriculturist of our country, that the state of the decomposition of common manure does not depend so much on time, as on other circumstances. It is a fact, that common manure will sometimes be decomposed in a very short time, and at another *the same kind* of manure will lie undecomposed for a much longer space of time; and we hope not to judge rashly, if we infer from these well known and universally observed facts, that the time of decomposition of any matter ascertained in one or two cases, is no criterion to draw a general inference, as to every case.

Such calculations however, are now making in the United States, and it is apparent, they find many admirers and applauders. With stronger weapons of criticism than geology as yet affords, the learned enemies of christianity, that sprung from the French and English schools of unbelievers, have laid siege to almost every expression of the Bible, especially in Germany, ever since the middle of the 18th century.—The time was, when complete victory seemed to crown their efforts, but that time is past. At every German university we now find pious men of deep erudition, successfully repelling the attack from strong conviction and proclaiming the Bible as the word of salvation. They, from their store of research, impart the means unto thousands and thousands again, not only to resist manfully the attacks of the enemy, but also to drive him from the field; able to say with a Paul, “I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.” And are not these stores of knowledge more accessible to the American Lutheran church than to any other sister church in these States? The language which contains these stores is not yet forgotten among us; and rest assured, we shall stand in need of every resource in defence of the church ere many years shall have passed over our heads. The church in Europe is victorious through a pious use of these weapons, the American church may likewise stand the test by the same means used in reliance on the help of Him, who has said “*the gates of hell shall not prevail against my church.*” Our faith will be put to the test, and we

fear, that the love of many will wax cold. Let *us* stand fast therefore in the liberty wherewith Christ has made us free, and let us not be entangled again with *any* yoke of bondage, except the yoke of Christ. We have great cause of encouragement to enter into the battle of the Lord, for we are surrounded by a cloud of witnesses. The heroes of the reformation conquered the enemies of Bible truth through the strength of Him, who is strong in those that are weak, the founders of our American church overcame the difficulties in the which they were involved, by their firm reliance and faith in Jesus Christ; the friends of the Bible in Europe are successfully contending for the truth once delivered unto the Saints, supported by the same Almighty power. And Jesus Christ is the same yesterday and forever. Let us therefore take courage, we serve a good cause. He who supported our forefathers, will also support us *if we with faithfulness and in singleness of heart will serve him*; his blessing will accompany our labors, and we shall see, if not here on earth, certainly in the kingdom of heaven, that we have not labored in vain.

APPENDIX No. I.

Ministerial regulations of the German Evangelical Lutheran congregations in Pennsylvania and the adjacent States.

[The ground-work of every Synodical constitution since formed.]

CHAPTER I.—*The Name.*

WE, the Evangelical Lutheran ministers of Pennsylvania and the adjacent States, who acknowledge one another mutually as one body, by the subscription of our respective names to these ministerial regulations, denominate our Society: “*The German Evangelical Lutheran ministerium in Pennsylvania and the adjacent States;*” and our convention: “*A ministerial meeting,*” and our convention with the Delegates of the associated congregations, “*A Synodical meeting.*”

CHAP. II.—*Of the Senior.*

1. The ministerium acknowledges a Senior for life, a dignity, granted to the oldest and most meritorious of our pastors by the ballot of the ordained ministers, provided, his conduct is conformable to the station, which he holds.

2. The ministerium honors the Senior as a father, and cheerfully receives his advice and admonition in all cases, wherein his experience may prove beneficial.

CHAP. III.—*Of the President.*

1. The President of the ministerium is also President of the Synodical meeting, and presides in the sessions, and is in other respects respected as an overseer.

2. Ordained ministers solely are eligible to that office. He is annually elected by a plurality of votes of the ordained ministers, licensed candidates, and the delegates of the congregations, in the commencement of the session, after the delegates have been recognised as members of Synod by the inspection of their certificates of election.

3. He continues in office until at the next Synodical meeting his successor has been elected. He is re-eligible for three successive elections only.

4. He is entitled in Synodical and ministerial meetings to offer resolutions and to express his opinion, as well as any other member.

5. When the votes are even, he has the casting vote, but in no other case has he a vote, except in elections by ballot, but in that case he has no casting vote.

6. He nominates the committees with consent of Synod; in contested cases however, each party may choose one arbiter and the President the third.

7. He in connexion with the Pastor loci appoints the ministers, that are to officiate during the session.

8. The President ordains candidates with the assistance of two or more ordained ministers. The act of ordination is to be performed in public meeting, whenever possible, but no candidate can be ordained un-

less two-thirds of the ordained ministers present consider him a suitable subject for ordination.

9. In like manner can the President grant licenses to candidates in a general ministerial meeting only, and with the consent of two-thirds of the ordained ministers.

10. He appoints the committee of examination of candidates and catechists, though each member is at liberty to take part in the examination.

11. He is to admonish an erring brother several times in private, if this admonition prove unavailing, he brings the case before Synod or ministerium for investigation and decision.

12. He is to sign and deliver the resolutions passed in Synod to the delegates of the church.

13. It is his duty to sign all ordination certificates, licenses, &c., and to see that they receive the seal of the ministerium, and that they are given into the hands of those persons for whom they are designed.

14. He is to subscribe the proceedings of Synod in the written minutes.

15. It is his duty to see that all the instruments of writing are delivered into the Archives.

CHAP. IV.—*Of the Secretary.*

1. The Secretary of the ministerium is also Secretary of Synod and is elected annually at the same time and in the same manner, as well as on the same conditions under which the President is elected.

2. Ordained ministers only that are suitable and experienced can be chosen for this office.

3. It is his duty to write letters, licenses, certificates of ordination, &c.

4. He countersigns the ordination certificates, licenses, resolutions of Synod for the delegates as well as the proceedings of Synod in the written minutes.

5. It is his duty to give at least six weeks' previous notice in one or several German papers, of the place and time for holding a Synodical meeting.

6. He is to keep a list of all the ordained ministers, licensed candidates and catechists, the place of their residence, of the respective churches in connexion with the ministerium, and the names of the ministers officiating in them.

CHAP. V.—*Of the members of the ministerium.*

There are three ranks of teachers in the ministerium, viz: *Ordained ministers, licensed candidates and catechists.*

ARTICLE I.—*Of Ordained ministers.*

1. All ordained ministers are equal in regard to rank or title, excepting the officers spoken of before; ministers have therefore no other superintendents but these officers, and these only in so far as this ministerial regulation renders it incumbent on them, to impart their views and advice to ministers.

2. No minister therefore is permitted to perform ministerial acts or official duties in the congregations of another pastor, except with his consent.

3. Every pastor may, as circumstances require, introduce regulations in the churches of his charge, though care should be taken, that there should exist a

pleasing harmony in these rules with the regulations in the other churches, as far as possible.

4. The minister may leave his congregation and take the charge of others, though his duty requires to act conscientiously in such a case, and he is to inform the President of the change as soon as possible.

5. Whenever important questions of conscience are to be examined and decided, the ordained ministers alone are to be entitled to a vote in the case.

6. Every ordained minister possessing the requisite qualifications, time and opportunity, may instruct young persons, desirous of devoting themselves to the ministry, and prepare them for the service of the Lord, and whenever a student so instructed has obtained a suitable knowledge of the doctrines of salvation, possesses experimental religion, the gift of speaking, and an unblemished character, his instructor may permit him to preach.

7. When a minister, whose ordination we acknowledge, desires to be received into our connexion, the vote is to be taken in a general ministerial meeting, but none can be acknowledged as an actual member, who does not receive two-thirds of the votes of the ordained ministers present.

8. Ministers, *who either by express request or with the consent of their ministerium are sent to this country*, by a European Institute, such as the Orphan-house of Halle, or some Evangelical Consistory or ministerium, cannot be rejected, unless the objections of two-thirds of the ordained ministers present are well-founded and important.

ART. II.—*Of licensed candidates.*

1. The ministerial activity of licensed candidates is confined to those congregations, which have been confided to their care by the ministerium.

2. A licensed candidate is not permitted to leave those congregations to which he has been appointed to officiate, or exchange them for others without the approval of the ministerium or its officers; he is likewise prohibited from performing ministerial duty in any other congregation, except if requested by an ordained minister to officiate for him.

3. He is to preach the word of God in its purity according to the law and the gospel, he is to give regularly catechetical instruction to the children, to visit the schools and the sick, endeavor to increase in knowledge, and adorn his office by a christian walk and conversation.

4. He performs all the *actus ministeriales* in the congregations entrusted to his care, during the term of his license.

5. He is to keep a journal of his official labors, for the inspection of the ministerium as well as some sermons of his composition, and annually to return his license for renewal to the ministerium.

6. It is his duty to appear annually at Synod, in which he has seat and vote, and likewise attend the ministerial meeting.

7. But if on account of distance or any other important cause he should not be able to attend Synod, he is bound to render his excuse, send his journal, the sermons and his license to the ministerium.

ART. III.—*Of catechists.*

1. The catechist is subject to the general superintendence of the ministerium and its officers, and besides this to the particular inspection of one of the neighboring ordained ministers, who is to be named as such in the catechist's license, and whom he has to respect as his instructor and father; to him he applies for advice in the discharge of his official duties, as well as in the enlargement of his Theological knowledge.

2. The catechist is however not to be considered as adjunct to his instructor, but attends to the churches assigned him; the instructor is therefore not permitted to send him arbitrarily into other congregations to perform official duties for him, but it is the instructor's duty, to assist the catechist entrusted to him with paternal advice, so that both may perform their respective offices with profit to the congregations.

3. The catechist is to preach the word of God in purity to the congregations assigned him by the ministerium, catechise the young, administer the ordinance of Baptism, visit the schools and the sick, attend funerals and instruct the confirmands.

4. He is however not permitted to confirm or administer the Sacrament of the Lord's Supper, but whenever such ministerial acts are to be performed in his congregations, he has to request his instructor some time previously, to discharge these official duties for him; in that case the instructor appoints a day for that purpose, and performs these ministerial acts either personally, or requests another minister in connexion with the ministerium to do it for him.

5. The catechist is not permitted without consent of the ministerium or its officers, to leave the congregations entrusted to him, and to perform official duties in other congregations.

6. If his duty permit it, he may keep a school, if there is no teacher in his congregation.

7. It is his duty to keep a journal of his official acts, for the inspection of the ministerium, and he is also bound to present annually two sermons of his own composition to the ministerial session, as also his license for a renewal.

8. He is permitted to attend the annual Synodical meetings, but has no vote. But he has to appear before the ministerial session, if distance of location and other important circumstances do not prevent him.

9. If he cannot appear personally, he is bound to render his excuse in writing, and has to send his journal, sermons, and license to the ministerium, the latter for a renewal.

10. No one is to be admitted as catechist, whose walk and conversation is not blameless; he must be at least twenty years of age, have acquired a systematic knowledge of christian doctrines and ethics, he ought to possess some knowledge of human nature, manifest a gift of speaking, and above all things a practical knowledge of experimental religion.

11. He is to be examined by the ministerium, and appointed by a license to the office of a catechist, before he can officiate in that capacity.

CHAP. VI.—*Of the Synodical meeting.*

1. The Synodical meeting is to be held at least once every year; when time and place are not appointed by the preceding meeting, the convocation is to be left optional with the President.

2. The regular members of the Synod are the ordained ministers, the licensed candidates, and the delegates of the united churches.

3. No minister is permitted to absent himself from the Synodical meetings, unless in cases of urgent necessity, and if such a case occurs, the minister absenting himself has to render a written excuse to the body, and it is expressly understood, that the performance of official duties or appointments made for and within the time of Synodical meetings e. g. preaching, marrying, the giving of catechetical instruction, confirming, administering the Lord's Supper and the like are not to be considered as cases of urgent necessity, deserving an excuse for non-attendance.

4. Whoever does not appear personally at the Synodical meeting, nor renders a written excuse for his absence, shall be called to an account by the President at the next Synodical meeting.

5. If any minister does neither attend the meeting of Synod nor render a written excuse for non-attendance during three successive sessions, he is to be considered as being no longer a member of the ministerium.

6. Letters of excuse for non-attendance, as well as all other instruments of writing, are always to be directed to the President.

7. The Pastor of the place, where the Synod is to meet, and the church council of that congregation, are to provide for the entertainment of the united ministers, licensed candidates and catechists ; those who cannot be provided for in the families of the congregation, are to be entertained at the expense of the congregation.

8. The ministers are to meet at the place of session one day previous thereto, so that the presiding officer may arrange the services in the church and appoint the officiating pastors, and no member ought to leave Synod previous to its close.

9. The delegates of the respective churches may attend all the meetings of Synod, but not all are entitled to a vote; those delegates only, whose spiritual instructor is either an ordained minister or a licensed candidate, and who themselves are at the meeting. Delegates from churches attended by catechists have no vote at Synod.

10. It is therefore a fixed rule, that there are in Synod as many voting delegates, as there are ordained ministers and licensed candidates present.

11. All the delegates claiming a vote have to produce before Synod and President a certificate of election from their minister, Elders and wardens ; that is, from the church council of that congregation or congregations whom he is to represent.

12. The delegates entitled to vote are to take seats apart from the rest, they have a right to offer resolutions, give their sentiments and votes in all cases, that are to be decided ; except in the case of a question of

learning, orthodoxy or heterodoxy of a candidate or catechist; his reception into or exclusion from the ministerium, or similar cases, which the ministerium has to decide.

13. Every congregation that is served by an ordained minister or a licensed candidate in connexion with Synod, and any member of congregations, who unitedly enjoy the services of such a pastor, are entitled to one delegate to Synod; his expenses are to be borne by the congregation, and at the place of meeting each Delegate has to provide for his board and lodging; it is however, left optional with each congregation whether to send a delegate or not.

14. As therefore the united congregations are represented in Synod by their respective delegates, and are entitled to seat and vote in that body, it is their duty cheerfully to obey the regulations and resolutions of Synod and the ministerium.

15. On the Lord's day three sermons are to be preached in the place, where Synod is to convene, and if the meeting is in a city, divine service is to be held every evening, but if Synod meets in the country, a sermon is to be preached on Monday at 9 o'clock, A. M., provided, the state of business permit it; and in that case the Synod meets immediately after divine service.

16. Every session of Synod commences at 9 o'clock, A. M., and continues to one o'clock, P. M., and in the afternoon Synod meets at three o'clock, and closes its session at six; unless important business should require more protracted sessions.

17. It is the duty of the President to enter upon the discharge of business ten minutes after 9 o'clock, A. M., and in the afternoon ten minutes past three o'clock; even if no more than three ordained members besides himself should be present.

18. If the President himself should not be punctual in his attendance, if at least five ordained ministers are so, the members present elect a President pro tem. and commence business; and whatever shall have been transacted and resolved in such a meeting, shall be considered as valid, as if it had been transacted by the whole body.

19. In the absence of the Secretary, the President appoints one pro temp.

20. If a member of Synod take his seat after the lapse of one full hour of meeting, the President is to reprimand him in case of insufficient excuse: From this regulation the pastor loci is however, exempt.

21. The order of Synodical business is as follows:

a. The first session of Synod is opened with prayer by the President or Senior, if they are absent, by the Secretary or one of the elder ministers.

b. After prayer the Secretary records the names of the ministers; licensed candidates and catechists present, together with the place of their residence.

c. The delegates claiming seat and vote are now called upon for their certificates of election, these being found in order, their names and the congregations which they represent, are registered.

d. Afterwards the President or his substitute announces to Synod, that the term for which the Presi-

dent and Secretary have been elected, is closed, and orders, that the ministers, licensed candidates and delegates, entitled to a vote, are to elect a President and Secretary by ballot, and appoints two superintendents of the election.

e. After election the delegates and other members present their documents to the President, or make a verbal declaration respecting the business they wish to bring before Synod.

f. The Secretary takes a record of the different items in the order in which they are presented, and these documents are numbered in the order in which they have been entered into the minutes.

g. The letters of excuse of absent members are read, and it is the duty of the Secretary to notice all the absentees in the minutes, whether they are excused or not.

h. The minutes of the last Synod are read.

i. The President lays before Synod all the transactions at special meetings, and also all letters which he has received and which have reference to circumstances connected with the church.

j. In the dispatch of business Synod is bound to give preference to the concerns of distant congregations and delegates.

k. Every minister is to make a return to Synod of the names of the congregations whom he serves, the number of the baptized, confirmed, communicants and deaths in each congregation, and lastly of the state of the schools.

22. When members of Synod or Delegates have to

make a communication to the President alone, they are not permitted to call him out of the chair for that purpose, but are to wait till he is at leisure.

23. It is the business of the President, to see that every thing be in order ; he is to prevent that not two or more attempt to speak at the same time, he is to see, that the right of each member of Synod be preserved inviolate, to speak his opinion freely without interruption, unless the Speaker is out of order, when it is the President's duty to call him to order.

24. It is the duty of the President to take special care, that every motion and resolution, brought before the house in constitutional order, be duly considered, and also, that every regular motion made and seconded, after the subject has been fully discussed, is plainly and audibly repeated by him so as to be decided by the votes of the house.

25. The votes are to be given by simply saying *Aye* or *No*, without any remarks.

26. When the press of business requires it, the President may appoint one or more additional assisting Secretaries, whose office however is to cease with the session.

27. All the business being transacted, the Synod enters into an election by ballot for the time and place, where and when the next meeting is to be held. A majority of the votes is decisive.

28. Each session of Synod is to be commenced and closed with prayer, by appointment of the President.

29. The last session of Synod is to be closed by the Senior or President.

CHAP. VII.—*Of the ministerial meeting.*

1. After the transaction of all Synodical business, the ministerium holds a meeting.

2. This meeting is to be considered by the ministers, candidates and catechists as the most important, and no one is to absent himself, if attendance is possible.

3. The ministerium meets precisely at the appointed time, and the President or Senior introduces the sacred duties of this body by prayer. Here is likewise to be observed what has been stated in Chapter vi. § 16—20 in these ministerial regulations.

4. If candidates are to be licensed or ordained, or if catechists are to receive license as candidates, or if students are to be appointed as catechists or as candidates, they are to undergo an examination respecting their walk, conversation and doctrine.

5. All the licensed candidates and catechists present their journals, sermons and licenses to the President, who appoints committees from among the ordained ministers, to examine the journals and sermons, and to report thereon to the ministerium.

6. After examination of candidates and their performances, they leave the ministerium, the committees report, and the ministerium orders according to the reports and the issue of the examination. a. Who of the candidates are to be ordained. b. Whose license is to be renewed. c. Who are to receive license.—d. What catechists shall receive the license of candidates. e. What catechists are to receive a renewed license. f. What students are to be appointed cate-

chists, or what ordained ministers are to be their instructors and advisors. g. The President then orders the ordination certificates and licenses to be prepared.

7. This being done, the candidates and catechists are again called before the ministerium, and the President announces a. to the candidates for ordination the time and place where the solemn act is to be performed ; b. he solemnly informs the licensed candidates of their duties according to the regulation of the ministerium ; c. he receives from the candidates the solemn promise as in the presence of God, that they will faithfully perform the duties, prescribed to them. d. Upon this promise he delivers the license to each individual. e. In the same manner he proceeds with the catechists. f. Finally he presents to every newly received minister, candidate or catechist, a copy of our liturgy.

8. The ministerium uses its own seal for the confirmation of all ministerial documents, certificates of ordination, licenses, &c.

9. All these acts of the ministerium are to be arranged, that sufficient time is left a. for mutual edification, b. for imparting to each other the experience made in the discharge of official duties, c. for engaging in the consideration of such Bible truths, as the circumstances and wants of the church seem to require, so that Theological knowledge be advanced among us, that all may be encouraged in the exercise of faithfulness, and strengthened in faith.

10. The distribution of money to destitute widows of ministers and aged indigent preachers, if the state

of the treasury permits such distribution, is one of the last acts of the ministerium.

11. The meeting is finally closed by prayer of the President or Senior.

CHAP. VIII.—*Of the Archives of the ministerium.*

1. The Archives of the ministerium are to be kept with care, and not to be transported without sufficient cause from place to place.

2. All the letters, petitions, complaints, directed to Synod or the ministerium, all the answers, advices, arbitrements, and lists of Synodical and ministerial meetings are to be carefully preserved in them.

3. The written documents of each meeting are to be bound together in suitable form and on the outside of each such package the number of the year is to be carefully noted.

4. The pastor of the place, where the Archives are kept, is superintendent over it, is bound to keep it in order and to render an account of the same when required.

5. Without consent of Synod or the ministerium or its officers, the superintendent of the Archives is not permitted to loan out any document, much less to alienate or destroy it.

CHAP. IX.—*Of Special or District meetings.*

1. Special meetings are to be held by ministers, members of the ministerium, living contiguous to each other, as often as circumstances may require, and each congregation under the care of such minister may send a delegate to said meeting, having seat and vote.—

2. A chairman and Secretary are to be elected by said meeting, who are to attest the minutes and copies of the regulations. Their office ceases with the close of the meeting.

3. The objects of such meetings are, to promote the welfare of the respective congregations, and of the German schools within the District; to examine, decide and determine the business and occurrences in their congregations, that are brought before them, provided however, that each party enjoys the right of appeal to Synod and ministerium from the decision of the conference.

4. A special meeting is not permitted under any pretence whatever, to enter upon business belonging to the ministerium, as set forth in Chapter iii. § 8 and § 9, and in Chapter vii. from § 4 to § 8, even if the officers of Synod were present. But mutual edification, discussions on Pastoral Theology and Exegesis of Scripture ought to form prominent subjects of deliberations for these special meetings.

5. The acts of the meeting are to be transmitted by the chairman to the President of the ministerium, to be laid by him before the next Synodical or ministerial meeting.

Additional articles to this regulation of the ministerium.

TO CHAP. V.—ART. I.

§ 9. If an ordained member of the ministerium removes from us, and enters into connexion with another Evangelical Lutheran ministerium in the United States, which is acknowledged by us as such, said minister

shall still be entitled to seat and vote in this ministerium, provided he acts in conformity to this ministerial order, in as far as this is compatible with the duties he owes the Synod with which he has connected himself.*

TO CHAP. V.—ART. III.

The President and Secretary of the ministerium and Synod may grant to a candidate of Theology, a license to perform such *actus ministeriales* and duties as are permitted to catechists to discharge, provided that said candidates produce unexceptionable testimonials, and have passed a satisfactory examination before the President. Such license however is only valid to the next ministerial meeting.

TO CHAP. VII.

§ 12. If any Evangelical Lutheran ministerium in the United States, which has been acknowledged by us as such, but whose members do not otherwise stand in any close connexion with us, should send a delegate to our annual meeting, said delegate shall be entitled to seat and vote in our sessions as a regular member; provided however, that said ministerium grants us equal rights and privileges.

TO CHAP. VIII.

§ 6. Every member of the ministerium as well as every delegate of a congregation in connexion with our body, shall have free access to the Archives, under the direction of the superintendent.

* We believe this has been rescinded, in as much as the Pennsylvania ministerium have resolved, that an ordained minister cannot be a member of two Synods.

APPENDIX No. II.

STATISTICS OF THE AMERICAN LUTHERAN CHURCH.

Taken from the Minutes of the different Synods of the latest dates, that could be obtained in the order of time, in which the different Synods have been formed.

Year when formed.			Minutes of	No. of con-	Baptized.	Confirmed.	Communi-	Congrega-	S. Schools.
				gregation.			cants.	tion schools	
1748	Synod of Pennsylvania	1844.	208	5170	2258	29339	111	77	
1795	" New York,	1841.	38	1018	206	5254	—	61	
1803	" N. Carolina,	1840.	38	362	176	1886	—	10	
1818*	" Ohio,	1840.	790	2843	1439	18798	—	83	
1820	" Maryland,	1840.	52	941	451	5546	—	37	
1842	" S. Carolina,	1844.	40	469	413	2782	—	21	
1825	" W. Pennsylv'a.	1843.	106	1665	1812	11867	—	92	
1830	" Hartwick N.Y.	1840.	21	338	308	3655	—	17	
1830	" Virginia,	1843.	39	248	296	1975	—	76	
1834	" the West,	1841.	25	246	120	1172	—	8	
1840	English Synod unconnect-	1844.	17	no report.					
	ed with Synod of Ohio,								
1842	Synod of W. Virginia,	1844.	59	85	1044	—	4		
1844	" East Pennsylvania,	no account received.							
1842	" Alleghany,	1844.	69	747	813	6811	—	49	
1843	" Michigan	no account received							
			843	11106	8467	90629	475		

*The German Synod of Ohio, resolved in 1836, that in as much as the boundaries of the Synod were too extensive for yearly Synodical meetings, the brethren should yearly meet in two divisions of the Eastern and Western District, and permission was also granted to form an English Synod within the bounds of the German and in connexion with the same. The statistics of these three District Synods are contained in those of the State Synod, which convenes every 3rd year. The churches and ministers of these Synods have seat and vote in the State Synod.

The Synod of the West, embracing the States of Tennessee, Kentucky, Indiana and Illinois, have resolved to form three Synodical bodies in future, to be styled the Synod of the West, of Illinois and of Cincinnati. There is perhaps no other ecclesiastical body within the bounds of the American Lutheran church, the march of which has been onward, as much as that of the Synod of the West.

An account of the separation of the *Franckean Synod* from that of Hartwick has been given, to which the reader is referred for information on that subject. This separation took place in 1837; forty congregations are in connexion with that ecclesiastical body, in 1844 they reported 227 Baptisms, forty-eight admissions to membership, and 2321 communicants. This Synod refuses communion with the churches, whose members either hold slaves, or who are not connected with Temperance Societies. [See their constitution and the resolutions passed in session of Synod 1844.]

Besides the Synods mentioned, there are two other ecclesiastical bodies, the origin of which is to be traced to the disorders, occasioned by David Henkel and his followers in the Synod of North Carolina; an account of which has been given in pages 149 and 150 of this book. They style themselves the Synods of Tennessee and Indiana. They are opposed to the establishment of Missionary, Bible, Tract and Temperance Societies. They stand in no connexion with the other Synods of the American Lutheran church.

Benevolent Societies exist in all the acknowledged American Lutheran Synods; many of the members

and ministers are in connexion with the American Bible, Missionary and Tract Societies, and in all our regular ecclesiastical bodies societies for the furtherance of the cause of Christ have been established.

The Synod of Pennsylvania has an active Missionary Society. Rev. Mr. Heyer is supported by said association as missionary at Guntoor in India. The receipts amounted in the years 1843-'44, to \$1800.—The expenses of the mission to \$1600. Br. Heyer had ninety boys and twenty-five girls in his school during said year. Several heathens had submitted to the Savior, and the mission appears to be in a flourishing condition. A mission-house has been built, the centre part of which is two stories high, forty feet square. At each side are two wings, twenty feet by thirty.

The General Synod is also engaged in the same mission, and has sent Br. Gunn to the assistance of Br. Heyer. Four other missionaries, the Brethren Vallett, Cortes, Oaks and Swartz have been sent by German missionary societies as assistants to their American brethren. Missionary societies are in operation in all our acknowledged Synods, most of them however have taken the *Home* missionary department for the field of their activity. At the last session of the South Carolina Synod a resolution was passed to recommend to the churches the formation of auxiliary missionary societies to the Synodical missionary association. The auxiliary societies are to resolve whether they desire their constitution to be applied for home or for foreign mission.

APPENDIX No. III.

Statistical account of the Theological Seminaries of the American Lutheran church and of other Literary Institutions in connexion with said church, in the order of their establishments.

1. HARTWICK THEOLOGICAL SEMINARY.

Board of Directors twelve. According to the constitution of the Seminary the Directors are chosen by Synod; they hold their office for life and supply their own vacancies. Eight of the Board are to be Lutheran ministers and laymen, four are to be selected from the inhabitants of the Patent.

Agreeably to the will of the *Rev. John Christopher Hartwig*, who departed this life in 1796, there was an institution to be established on his land in Otsego county, Hartwick township, for the purpose of educating pious young men for the ministry in the Evangelical Lutheran church, and also for the education of Indians in the christian religion, to become instructors of their own people. After the death of the testator, the Honorable Jeremiah Van Ransselaer as one of the executors of Mr. Hartwig's will, appointed the *Rev. Dr. Kunze* Professor of the contemplated institute, who did instruct several young men in Theology, who afterwards served the Lord as preachers of the gospel in the States of New York and Pennsylvania.

In the year 1815 a brick building of two stories, forty-five feet long and thirty-six deep, as also a brick building for the Professor's dwelling were erected in the East part of the township in the beautiful valley of the Susquehannah, four miles South West of the village of Cooperstown.

Rev. Dr. Ernest L. Hazelius was chosen Professor, and served the institution fifteen years. *Rev. Dr. George B. Miller* was elected by the Board as second Professor in 1827; in which capacity he served the institution three years; when at the removal of Dr. Hazelius to Gettysburg, Dr. Miller was appointed first Professor, and the *Rev. Charles B. Thummel* received the appointment as second Professor, in which capacity he served the Seminary two years. Dr. Miller having resigned in 1840, *Rev. Dr. William Strobel* received the appointment as first Professor and *Messrs. Neff and Crafts* became his assistants. Dr. Strobel resigned in 1844 and *Dr. Miller* was recalled; *Rev. Mr. Henry J. Smith* was appointed by the Board as second Professor.

The institution is divided into two Departments, one Theological, the other classical. From 1815 to 1840 forty-eight students of Theology have attended the Seminary, of whom three have departed; four are ministers in the Presbyterian and one in the Baptist church. At present there are four students of Divinity in the institution.

The number of students in the classical department has varied from forty to seventy during each year.—One Indian, Jacob Jameson, has been educated in the

institute. After he left the Seminary, he studied Medicine and graduated at the Medical college of Fairfield in Herkimer county, State of New York, and received an appointment as surgeon in one of our national vessels of war, in which service he departed this life at Algiers about the year 1831.

2. THE THEOLOGICAL SEMINARY AT GETTYSBURG.

This Seminary owes its origin to the laudable exertions of the three Synods of *West Pennsylvania*, of *Maryland* and of *North Carolina*, and to the liberal donations of friends to the American Lutheran church in Germany.

Agreeably to its constitution [Article ii. Section 1.] the Board of Directors shall be chosen by the different Synods, who contribute pecuniary aid to the support of the Seminary, according to its statutes; and who are connected with the General Synod. So soon as any other Synod shall enter into regular connexion with the General Synod, it shall be placed on an equality with the Synods, which were concerned in the original formation of the Seminary; that is, after having resolved to patronize the Seminary, and after having made some contribution to its funds, each such Synod shall be entitled to three clerical and two lay Directors; and after its contribution shall amount to three thousand and three hundred and thirty-three dollars,—the average sum paid by the original Synods in making up the aggregate of ten thousand dollars,—then, for all contributions subsequently paid into the general fund, each such Synod shall be entitled to additional

Directors according to the ratio prescribed in statute five.

From this statement it appears, that the number of Directors is not fixed by statute or limited to a certain number, but it is increasing with the number of Synods aiding in the support of the Seminary.

The Seminary went into operation in autumn of 1826.

The *Rev. Dr. Samuel S. Schmucker* is chairman of the Faculty and Professor of Didactic and Polemic, Homiletic and Pastoral Theology.

The *Rev. Dr. Charles P. Krauth* Professor of Sacred Theology and Exegesis.

Mr. Charles A. Hay, A. M., Professor of Biblical literature and the German language.

According to a statement lately published at Gettysburg the number of students, who have been in connexion with the Seminary from its commencement in 1826 to 1844, amounts to 190, eleven of whom have departed this life. The number of students during the past year 1844, is thirty. Besides these, there are about seventy others in the literary institutions of Gettysburg, preparing to engage in Theological studies.

The library of the institution contains about 7500 Volumes, chiefly selected in Europe, and is one of the most valuable in the United States.

Tuition and use of library gratis. Boarding \$ 1,50 per week in commons.

The regular course of lectures and studies commences with the fall session, which is of course the most proper time to enter the institution.

Connected with the Seminary at Gettysburg is *Pennsylvania college*. This institution was incorporated by the State Legislature in 1831-'32. A classical preparatory department existed some years before the incorporation of the college, and continues in existence. Two tutors give instruction in the same.

The *Rev. Dr. Charles P. Krauth* is President of Pennsylvania college.

The *Rev. Henry L. Baugher, A. M.*, Professor of Greek Literature.

The *Rev. William Reynolds, A. M.*, Professor of Latin Literature.

The *Rev. Michael Jacobs*, Professor of chemistry, &c.

———, Professor of German and French Literature.

D. Gilbert, M. D., Lecturer on Anatomy and Physiology.

Besides these Professors, two tutors are appointed to give instruction in the classical department.

About one hundred and fifty students attend the instruction given in College.

In 1841 the graduating class in college amounted to forty-three.

A Medical Department is connected with Pennsylvania college, located at Philadelphia.

The following gentlemen compose the faculty:—*Samuel G. Morton M. D.*, *George McClellan M. D.*, *William Rush M. D.*, *Samuel McClellan M. D.*, *Walter R. Johnson A. M.*, *James McClintock M. D.*

3. THEOLOGICAL SEMINARY OF THE SYNOD OF OHIO.

The brethren of this Synod encountered many difficulties in the establishment of their Seminary. Funds had to be collected, opinions were divided in regard to the language, in which instruction was to be given, i. e. whether the institution should be either an entirely German institution, or whether the instruction should be given in the language of our country. It cannot be denied, that the neglect of the German language in a Theological Seminary of the West, whither emigration from Germany is chiefly directed, would diminish the usefulness of the institution, and besides, in what language can the student of Theology find more useful information in regard to his profession, than in that of the father-land? No one, acquainted with classical and Theological works in German and English, can entertain a doubt on the subject. But there is also a view to be taken *on the other side*, of all the circumstances, that exercise an influence on our church, people, and Seminaries. Our church is American, our people are all American in the second and often the first generation; the American character and spirit must therefore pervade our institutions, if we desire them to flourish. To attempt a description of that character and spirit in language, would be found a task beyond the power of most men; it is unique, and the philosophy of Greece, finds no congenial soil in Rome.—Whether that character is favorable to progress in Theological lore, is not here to be determined, whatever it is, we must follow it, if we wish to give our institutions a popular, that is, a truly American name. Ne-

cessity therefore compels us, to lose sight of many advantages, which otherwise a German institution might give to a church, constituted like ours. Another view of the case is likewise highly important, and that is, the shortness of time, during which we can keep our young people at the institution. The want of clergymen everywhere is great indeed, they are called to labor before their time has terminated in the Seminary; most of our young friends, who devote themselves to the service of the church, are poor, and the church has to maintain them during the years of their study; and this church has no permanent fund for that purpose. Hence a premature dismissal from the institution is almost a necessary consequence. Should we wish to pursue in our Seminaries a course, in some measure approaching that pursued in Germany, time would be wanting to complete it, and unless completed, the American course is far preferable. These and many other difficulties no doubt presented themselves to the Brethren, when the desire arose in their Synod to establish a Literary and Theological institution in their midst, and consequently a diversity of sentiment manifested itself on the occasion. They succeeded however in the year 1830 in forming a constitution and electing a Board of Directors, consisting of clergymen and laymen in connexion with the Synod of Ohio.—The number of Directors is —. As the funds of the institution were inconsiderable, the *Rev. Wm. Schmidt*, a native of Germany, who had prosecuted his Theological studies in one of the German universities, a gentleman of high standing in Synod, offered his servi-

ces gratis for two years, as instructor of the students. Mr. Schmidt being then pastor of the German Lutheran church at Canton, the Seminary was therefore located at that place. The brethren had formed that institution in reliance on the aid of Him, who had blessed the faith of a Franke, when he commenced the orphan-house at Halle. The new Seminary, was to be known under the title :

The Theological Institute of the Evangelical Lutheran Synod of Ohio.

Its location was removed a few years after its commencement to the city of Columbus, the capital of the State ; buildings were erected for the accommodation of the Professor and students ; instruction was given in the German language during the time of Professor Schmidt's services. The Lord however called him early to his rest ; he departed this life in the year 1839. In him the institution was deprived of an able instructor and the Synod of an active and zealous member. The *Rev. Charles F. Schaeffer, A. M.*, pastor of the church at Hagerstown, Maryland, was elected to fill the chair as Professor in the Ohio Theological institute, and in 1842 the *Rev. Charles F. Winkler*, a gentleman of great learning, who had received his classical and Theological education at the institutions at Halle in Germany, and in which he had been also engaged as instructor, was associated with Rev. Mr. Schaeffer as assistant Professor. Some difficulties having arisen between the Professors of the Institute, the causes of which have not been officially stated, the Rev. Professor C. F. Schaeffer resigned his

office in 1844, and it is expected, that the state of the institution will engage the attention of Synod at its next meeting. The number of students that have received their education in that Seminary is unknown to us.

4. THE THEOLOGICAL SEMINARY OF THE SYNOD OF SOUTH CAROLINA.

This Seminary went into operation in the month of February, 1831. During the Synodical session, in Nov., 1830, the Rev. John G. Schwartz had been elected Professor of the Institution. The permanent location of the Seminary had been fixed at Lexington Court-house, S. C., but the Professor elect, having several churches to attend to at the time of his election, who could not be immediately supplied with a pastor, entered upon the discharge of his official duties in the neighborhood of Newberry Court-house. But it pleased the Lord, to remove his servant during the summer of 1831. The exercises of the Seminary were thereby suspended, no provision having been made for so unexpected an occurrence. In 1833 the *Rev. Dr. Hazellius*, who had for three years filled the chair of Professor of church history and the German language in the Seminary at Gettysburg, received and accepted the call as Professor of Theology in the South Carolina Institution; and the Rev. Washington Moller, a graduate of South Carolina college, and Licentiate of the ministry, was elected Principal of the classical school, in connexion with the Seminary.

In 1836 an agreement was entered into between the

Synods of South and North Carolina for the joint support of the Southern Theological Seminary. The funds collected for the Institution in the respective Synods shall remain under the control of these two Ecclesiastical bodies, as they have been contributed by the churches connected with the one or the other association. The interests arising from these funds are to be paid yearly unto the Treasurer of the Seminary, to be applied by him for the benefit of that institution. The government of the Seminary is in the hands of Directors, chosen by the united Synods, according to the rates of their respective funds. The number of Directors is twelve; elected for the term of three years, four of whom are to go out every year, whose places are to be supplied by Synodical election. The Board elects its own officers yearly, consisting of a President, Vice-President, Secretary and Treasurer; the latter is at the same time a standing member of Synod. A committee of the Board is yearly appointed to act in connexion with the Professor or Professors in the admission of students, and the government of the institution. This committee meets quarterly for the transaction of business on the first Mondays in January, April, July and October,—the Professor being chairman. An examining committee of members of the Board is likewise yearly appointed by Synod, whose duty it is, to attend the Semi-annual examinations in the Seminary and to report the result to Synod.

In 1840 the Synod elected the Rev Christian Bernhard Thummel, who had received his Theological education at the German universities at Halle and Tu-

bingen, as Principal of the Lexington classical Institute; in which capacity he served the Seminary until 1844. Mr. Simeon Coughman is at present Principal of the Lexington classical Institute, in which thirty-six scholars receive instruction.

During the first eleven years of the existence of the Lutheran Seminary, i. e. from autumn of 1833 to autumn of 1844, thirty-five students have been in connexion with the same; twenty-one of whom are laboring as ministers of the gospel in the Lutheran and one in the Presbyterian church; three have departed this life, two are engaged as instructors of youths, and eight are at present engaged in Theological studies in the Seminary, and we may add, that several young men are expected to enter the institution shortly. Tuition both in the classical and the Theological department is gratis; board, *washing, light, room, firewood included*, can be had in respectable families at \$8,00 per month.

The regular course of lectures and studies commences with the winter session on the first Monday in the month of January, which consequently is the best time to enter the institution.

The library consists of about 1500 volumes, and contains many valuable works, especially in philosophy, theology and encyclopedical works. The use of this library is gratis. Provisions have been made for a gradual increase of the same.

The Synod of the West has likewise resolved, to establish a Theological Seminary within its bounds.— Preparatory steps have been taken for the accomplish-

ment of this desirable object. A Board of Directors has been chosen; agents have been appointed for the collection of funds. Agreeably to the latest accounts, considerable sums have been either collected or subscribed. The permanent location of the Institute as well as the appointment of the Professor, will doubtless be subjects of serious reflection for the approaching Synodical meeting.

EMMAU'S INSTITUTE, LOCATED AT MIDDLETOWN DAUPHIN COUNTY, PENNSYLVANIA.

This institution, contemplated and provided for, by the will of Mr. Frey, has at length gone into operation. The object of this Seminary was, according to Mr. Frey's will, the education of poor orphan children, who are to be carefully trained and instructed in the doctrines of the Evangelical Lutheran church. After many years of expensive and vexatious litigation, sustained by the Synods of Pennsylvania, against collateral heirs and unfaithful managers, and after a lamentable waste of property, the residue of the rich bequest, has been secured, and is now under the direction of a board of Trustees, composed of *Mr. Wm. Brown, M. D. Superintendent, M. Hendig, John Snyder, G. Etler.*

The property consists of eight hundred acres of land, with a grist and saw-mill on the Swatara. The present income of the land and mills is \$3000, and will be greatly increased. A dwelling for the orphans has been erected. This edifice is of brick, with a handsome portico, and is of sufficient size, to answer all the

purposes, for which it was intended. Instruction is given in the German and English languages ; and the charter has been so altered by the Legislature, as to permit the establishment of a literary and scientific department, in connection with the orphan-house, in which all the branches of modern learning are to be taught. The Principal of the Institution was the Rev. Samuel Sprecher, in the year 1841.

This account of the Emmaus Institute is taken from the Lutheran Almanac for the year 1842. Since that time several statements in the Lutheran Observer, edited by the Rev. Dr. Benjamin Kurtz, give the intelligence, that the state of the institution is not flourishing.

APPENDIX No. II.

CONSTITUTION OF THE GENERAL SYNOD.

JESUS CHRIST, the Supreme Head of His Church, having prescribed no entire and specific directory for government and discipline, and every section of His Church being left at full liberty to make such additional regulations to that effect, as may be best adapted to its situation and circumstances, therefore—Relying upon God our Father, in the name of our Lord Jesus Christ, under the guidance and direction of the Holy Spirit in the Word of God, for the promotion of the practice of brotherly love, to the furtherance of Christian concord, to the firm establishment and continuance of the unity of the Spirit in the bond of peace—We, the Deputies of the “German Evangelical Lutheran Synod of Pennsylvania and the neighboring States,” of the “German and English Evangelical Lutheran Synod in the State of North Carolina and the bordering States,” of the “Evangelical Lutheran Ministerium in the State of New York, and the neighboring States and Countries,” and of the “Evangelical Lutheran Synod of Maryland and Virginia, &c.” for ourselves and successors, do adopt the following fundamental Articles, viz. :

ARTICLE I.

The name, style and title of this Convention shall be, “*The Evangelical Lutheran General Synod of the United States of North America.*”

ARTICLE II.

The General Synod shall consist of the Deputies from the several Evangelical Lutheran Synodical Conventions in the United States, who may join themselves thereunto, and be duly acknowledged as members thereof, in the following ratio, viz. :

Every Synodical body, or Synod (whether of ministers only, or of ministers and lay-deputies together) containing six ministers, may send two ; if it contains fourteen, three ; if twenty-five, four ; if forty, five ; if sixty, six ; and if it contains eighty-six ministers or upwards, seven deputies, of the rank of ordained ministers, and an equal number of lay-deputies.

Each Deputy, appearing in the General Synod according to this ratio, shall, except as hereinafter provided, enjoy an equal right and vote with all others. Every Synod may choose its Deputies in such a way and manner as to them may seem proper ; and shall pay the travelling expenses of the same, to and from the General Synod until the General Synod shall have established for itself a treasury from which the future expenses may be discharged.

ARTICLE III.

The business of the General Synod shall be as follows, viz. :

SEC. I. The General Synod shall examine the proceedings of the several Synods and Ministeriums belonging to this association, in order that they may obtain some knowledge of the existing state and condition of the Church. The several Synods, therefore, shall transmit as many copies of their proceedings to the General Synod, as there shall be members contained in the General Synod.

SEC. II. Whenever the General Synod shall deem it proper or necessary, they may propose to the special Synods or ministeriums, new books or writings, such as catechisms, forms of liturgy, collections of hymns for general or special public use in the church. Every proposal of the kind, the several or respective Synods may duly consider ; and if they, or any of them, shall be of opinion, that the said book or books, writing or writings, will not conduce to the end proposed, they may reject them, and adopt such liturgical books as they may think proper.

But no General Synod can be allowed to possess or arrogate unto itself "the power of *prescribing* among us *uniform ceremonies of religion* for every part of the Church," or to introduce such alterations in matters appertaining to the faith, or to the mode of publishing the gospel of Jesus Christ, (the Son of God and ground of our faith and hope,) as might in any way tend to burden the consciences of the brethren in Christ.

SEC. III. All regularly constituted Lutheran Synods, holding the fundamental doctrines of the Bible as taught by our Church, not now in connection with the General Synod, may, at any time, become associated with it, by adopting this Constitution, and sending Delegates to its Convention, according to the ratio specified in Art. 2.

SEC. IV. With regard to the grades in the ministry, the General Synod may give to the several Ministeriums their deliberate

advice, wherein the circumstances of time, place and condition must be duly contemplated, and a beneficial uniformity, and actual equality, of rank among the several ministers, must, as much as possible, be had in view. The General Synod shall also advise such rules and regulations among the several Synods and Ministeriums, as may prevent unpleasant and unfriendly collisions, that might otherwise arise out of any difference of grades existing among them, or from any other possible causes.

SEC. V. The General Synod shall not be looked upon as a tribunal of appeal ; it may, however, be employed in the following cases, and after the following manner :

1. The General Synod may give advice or opinion, when complaints shall be brought before them, by whole Synods, Ministeriums, Congregations, or individual ministers, concerning doctrine or discipline. They shall, however, be extremely careful, that the consciences of ministers of the gospel be not burdened with human inventions, laws or devices, and that no one be oppressed by reason of differences of opinion on non-fundamental doctrines.

2. If parties, differing in matters of doctrine and discipline, refer the cause of difference, in a brotherly manner to the General Synod, they shall institute a close and exact scrutiny and examination thereof, and give their opinion on the subject of difference, according to their best insight of right, equity, brotherly love, and truth.

3. If differences between Synods be referred, the votes thereon shall be taken by Synods, and the referring Synods shall have no vote.

SEC. VI. The General Synod may devise plans for Seminaries of Education and Missionary Institutions, as well as for the aid of poor ministers, their widows and orphans, and endeavor, with the help of God, to carry them into effect.

SEC. VII. The General Synod may also institute and create a treasury, for the effectual advancement of its purposes.

SEC. VIII. The general Synod shall apply all their powers, their prayers and their means, towards the prevention of schisms among us ; be sedulously and incessantly regardful of the circumstances of the times, and of every casual rise and progress of unity of sentiment among christians in general, in order that the blessed opportunities to promote concord and unity, and the interests of the Redeemer's kingdom may not pass by neglected and unavailing.

ARTICLE IV.

The General Synod shall choose from among their own number a President and a Secretary ; and from among their own number or elsewhere, as soon as it may be necessary, a Treasurer. They shall continue in office until the next succeeding convention.—

The same person is at all times re-eligible as Secretary or Treasurer ; but no one may be elected President more than two conventions in succession, and the same person cannot thereafter be elected for the two successively following conventions.

SEC. I. The President shall act as chairman of the convention. He may make motions, give his opinion, and vote like every other member. With the consent and concurrence of the minister of the place where the convention is held, he shall appoint the several preachers during the convention. He shall subscribe all letters, written advices, resolutions and proceedings of the Synod.— In extraordinary cases, and by request of any one of the acknowledged Synods, made known to him in the form of a Synodical or Ministerial resolution, he may call together special conventions of the General Synod. In case the business of the Secretary becomes too burdensome for one person to execute, he shall, with the concurrence of the Secretary, appoint an assistant Secretary, and make known to him what portions of the labors he ought to undertake.

SEC. II. The Secretary shall keep a journal of the proceedings, write, attest, take care of all the documents and writings, make known the time and place of the convention, through the medium of the public prints, at least three months beforehand, and in the special or extraordinary cases mentioned in the foregoing section, he shall give written notice thereof to each of the special Synods or Ministeriums.

SEC. III. If the President or Secretary, in the intermediate time between the conventions, depart this life, resign his office, or become incapable of executing the same, the next in office shall take his place and perform his duties, if it be the Treasurer, then the President shall appoint another Treasurer *ad interim* in his stead.

SEC. IV. The Treasurer shall keep account of the receipts and expenditures of the Synod. He shall give receipts for all monies put into his hands. He shall not pay any monies out of his hands but by order of the President, attested by the Secretary, in pursuance of a resolution of the Synod to that effect. At every convention of the Synod he shall render account.

ARTICLE V.

The course of business shall be conducted as follows, viz. :

1 The deputies shall give personal notice of their arrival to the minister of the place, or if the congregation be destitute of a minister, to any other person appointed by the congregation for the purpose, who shall make known to them their place of residence, and the place where the session shall be held.

2. At 9 o'clock in the forenoon of the first week-day of the time of convention, the session shall begin and be opened with prayer.

3. The President elected by the former convention, shall act as chairman till another President be chosen. In case of his absence, the persons present, may, on motion made and seconded, appoint another in his stead.

4. The members shall give in to the chairman their attestations or certificates. For all the deputies from any one particular Synod, one certificate, signed by the President and attested by the Secretary of that Synod, shall be deemed sufficient, and all the members of the same Synod shall sit together.

5. If a majority of the deputies of a majority of the Synods attached to the General Synod, be present, the business shall go on. If this proportion be lacking, the members present may from time to time, postpone the session of the convention.

6. The President, Secretary and Treasurer shall be elected by ballot, on the first day of the session, and so soon as the members shall have given in their certificates.

7. The proceedings of the former convention shall be read by the Secretary.

8. Hereupon follow the several portions of business according to Article III, section for section.

9. Now other mixed motions may be made, concerning the subjects already discussed, or any other matters that may occur.

10. In conclusion, the General Synod shall appoint, by ballot, the time and place of the next convention, observing at all times, however, that one convention, at least, be held every three years.

ARTICLE V.

The General Synod may make whatever by-laws they may deem necessary ; provided only, that the said by-laws do not contradict the spirit of the Constitution.

No alteration of this Constitution may be made, except by the consent of two-thirds of the Synods attached to this Convention; an exact copy of the intended alterations to be sent by the Secretary to all the Presidents of the District Synods in connection with this body, with the request, that they would lay them before their respective Synods for decision.

Signed October 24th, in the year of our Lord 1820.

Of Pennsylvania:

J. GEO. SCHMUCKER,
F. W. GEISSENHAINER,
H. A. MUHLENBERG,

GEO. LOCHMAN,
CHRISTIAN ENDRESS,

CHR. KUNKEL,
WM HENSEL,
PETER STICHTER.

Of New York:

F. C. SCHAEFFER,

PH. F. MAYER.

— — —

Of North Carolina:

PETER SCHMUCKER,

GOTTL. SCHOBER.

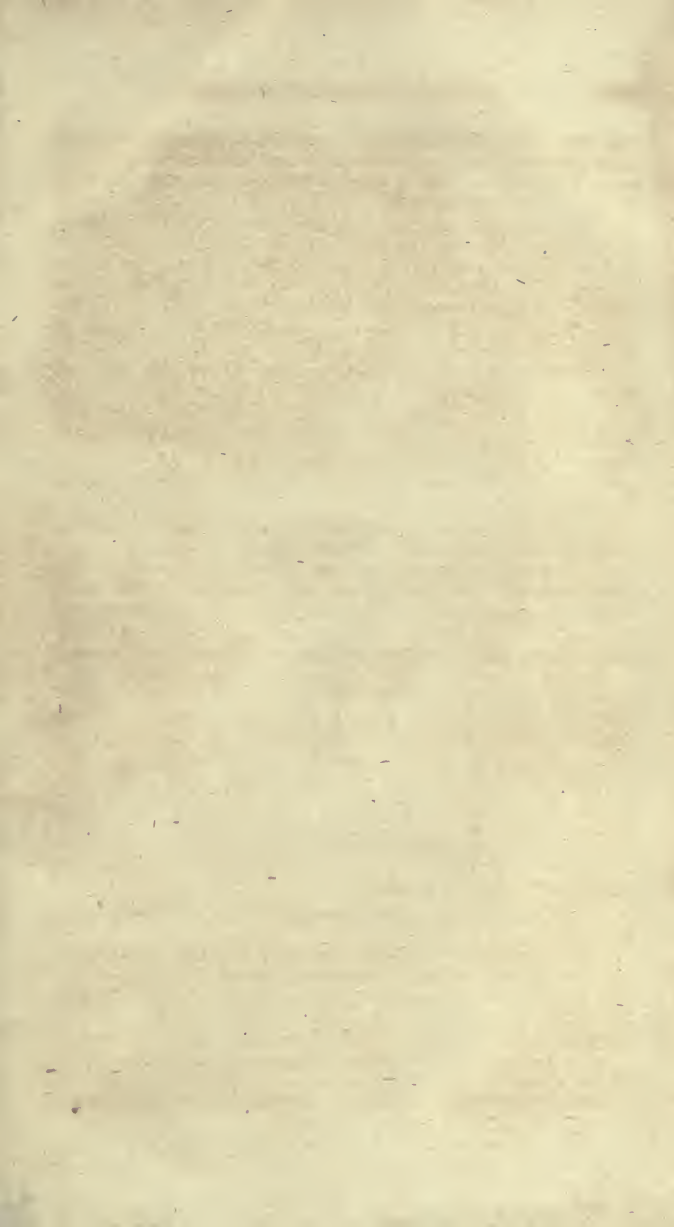
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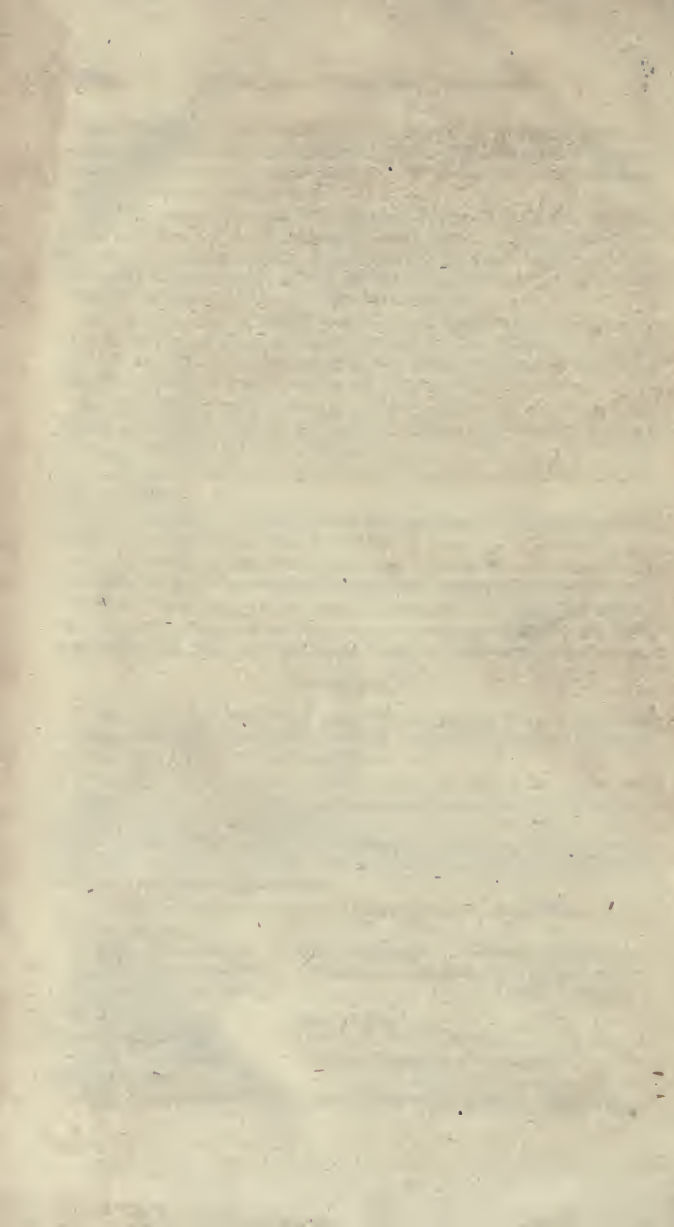
Of Maryland:

D. F. SCHAEFFER,

DANIEL KURTZ,

GEO. SCHRYOCK.





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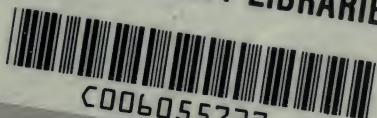
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